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OUR CHRISTIAN
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SEPTEMBER 1956

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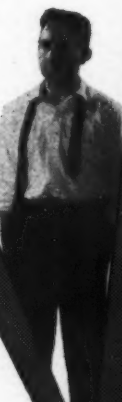
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EXTENSION REPORT

Our staff of former priests during the past few months has been busy proclaiming the Gospel and revealing the aims of the Roman hierarchy as well as its false teachings.

Souls have been saved, mixed marriages prevented, blessings and stirrings of churches and communities seen.

Some of the largest attendances recorded at various churches were noted.

More and more it becomes evident that Rome is doing all she can to stop the truth from going out, but in Christ we are seeing constant victory.

Does your community need awakening? Is the mission field at your door being harvested? Write now to our extension department for fall and winter conferences and rallies. Arrange county or statewide Reformation Day rallies from October 30th to November 6th, but write soon.

ATTENTION PASTORS STEP BEHIND *The Purple Curtain*

Christ's Mission's converted priests are available for speaking engagements throughout the United States. Wherever they go, they speak to capacity audiences. Protestants as well as seeking Catholics are eager to hear the truth about the Roman Catholic Church.

In February, our men had some very interesting experiences. A monsignor and two priests attended one meeting. At another two priests tried to vilify our representative, and also sent a K. of C. representative who by phone the next day indicated his need of Christ. Many Roman Catholics at the various meetings gave their hearts to Christ.

We can promise you a thrilling message — and an aroused congregation — when you invite one of these ex-priests to address your church.

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- Message on Salvation showing Roman Errors
- Mixed Marriage Problems

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"We were all very much impressed by Mr. Kieda's message and pray that the Lord may continue using him as a means to bring Roman Catholics to a saving knowledge of the Lord Jesus Christ and also to keep us Protestants awake with regard to the danger of Roman Catholicism. . . . We did go ahead with the meeting, of course, and there was no embarrassment either, for the meeting was attended by approximately 2300 people. . . . We know that a lot of good has been done to this whole community."

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CHRIST'S MISSION



Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

VOL. 17 SEPTEMBER, 1956 NO. 7

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The Cry for Freedom

Each American State has its own Constitution, which embodies the principles of the Constitution of the Federal Government, or contains nothing antagonistic to them. In his *History of the United States* (pp. 119-122) George Bancroft writes concerning the Constitutions of our *original States*:

"For more than two centuries the humbler Protestant sects had sent up the cry to heaven for freedom to worship God . . . With this great idea the colonies had travailed for a century and a half; and now, not as revolutionary, not as destructive, but simply as giving utterance to the thought of the nation, the states stood up in succession, in the presence of one another and before God and the world, to bear their witness in favor of restoring independence to conscience and the mind. The establishment of liberty of conscience, which brought with it liberty of speech and of the press, was, in the several states, the fruit not of philosophy, but of the love of Protestantism for the open (Bible) . . . But from the beginning the Church no longer formed a part of the State; and religion, ceasing to be a servant of the government or an instrument of dominion, became a life in the soul. Public worship was voluntarily sustained. Nowhere was persecution for religious opinion so nearly at an end as in America, and nowhere was there so religious a people."

George Bancroft

Editor: Walter M. Montañó

Converted Priests on the staff of Christ's Mission— • ANGELO L. LO VALLO • FRANCIS J. KIEDA
• ALFREDO FLOREZ • CARL MARZENA • LUCIANO NEGRINI • J. ESSER • GASPAR LANGELLA

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TRYING

Ever since I have been receiving the CONVERTED CATHOLIC I have felt it was such a tremendous magazine that I have taken advantage every month of sending 5 copies to uninformed friends.

G.S., Iowa

HIS CHURCH

We are taking the CONVERTED CATHOLIC magazine—have subscribed for the 2nd year now. We read it and pass it to others. God has an organization and we all must be in it. He is coming for His Church soon.

W.H.C., Ore.

WHY?

We receive your CONVERTED CATHOLIC magazine and think it one of the best enlightened magazines for such a people as we have become. So many do not seem to know why we are Americans, much less Christians. May God bless you and help you always to see clearly the path you have chosen and may you walk faithfully to the end.

Mrs. R.V.D., Indiana

ACTION

Received your form letter today in the mail and was moved very much to do something about the situation. I can't personally give too much financially to your work but you surely can depend on my prayers and the prayers of my people. This letter is going to be posted on our church bulletin board tomorrow with a notice in our bulletin that every one read it because it's imperative. I am also going to try to get some subscriptions for your Magazine. Would you kindly rush me your present issue and then put my name down for one year's subscription. May the Lord richly bless you in your labor of love for Christ and His church.

J.D., New Jersey

BLIND

So please do not send it anymore regardless how far it's paid up. I will have a bonfire right in front of the postoffice with it if it comes again.

Mr. & Mrs. R.R., Minn.

URGE MANY

I like your magazine very much and try to urge as many as possible to read my copy.

Mrs. A.C., N.Y.

AN IDEA FOR YOUR GROUP

It gives me great pleasure to again send a check for \$25.00 to be used to send out the CONVERTED CATHOLIC magazine. We had a "tea" just for the purpose of getting funds to send out Christian literature.

Mrs. R.K., Minn.

PRAISE HIM

I have read with a great deal of interest your magazine The CONVERTED CATHOLIC. It strikes home because I am just that, a converted Catholic. I married a Catholic girl eight years ago and shortly thereafter became a Catholic. However, God saw fit to bring me to a Billy Graham meeting last year and I have since been saved. How wonderfully God has shown his grace and love to me this past year.

C.B.W., Wash.

DELIVERED

I enjoy your wonderful magazine very much and I wish to renew my subscription for 2 more years. I am very interested in the work you are doing and I am confident that each issue will continue to enlighten and that God may richly bless your endeavors. Before my marriage my husband was of the Roman faith. We are very happy. Since then two others of R. C. faith have come into our family and are now exceedingly happy, free from the tyranny of Rome.

Mrs. M.R., Ohio

FOLLOW SUIT

Enclosed you will find \$2.00 for my renewal subscription to the CONVERTED CATHOLIC magazine. I have enjoyed the magazine over the past several years, although the only regular subscription is the one that has been sent to me during the last year. Before that time, copies were given to me and they were not regular, so I am happy that it now comes to me regularly each month.

D.F.A., Conn.

SHARE OUR GOOD NEWS

I received the May issue of CONVERTED CATHOLIC and realize more and more the importance of your work. I have given my copy of this month's issue to a Catholic friend of mine. I do so pray it will enlighten him. I just wish I could have known of your magazine long before this. It is the most informative and helpful book I have ever read. I am a Lutheran myself but have many Catholic friends, whom I wish would be converted.

J.S., Ohio

RESPECT

I have the greatest respect for your organization and the work you are doing. Your magazine is most enlightening.

L.C.A., Va.

CURIOSITY

I am so glad mother and I went to hear Angelo LoVallo when he was here (about a year and a half ago) out of curiosity, for we learned of a great man. I say very great, ministry the night for me.

R.E.K., Conn.

BLINDNESS NO HINDRANCE

Since we have gone blind we still want the magazine to give it to others. Did not realize we were behind.

G.S.B., Tex.

OLD AND NEW FRIENDS

I read the magazine several times then lend it to a neighbor. My father subscribed for it more than 50 years ago and I still have some of the bound volumes that he got while Father O'Connor was the editor.

J.B.T., S. Dak.

DO LIKEWISE

At a recent meeting of the St. James & Hope Brotherhood, I presented your letter which you sent me sometime ago. The men voted to send \$5.00 as a contribution. Then someone mentioned that would entitle us to one subscription of your Christ's Mission magazine, so that we could pass it around during the month, then at our monthly meetings we would discuss the different items read. A subscription would be appreciated.

C.S., Mich.

MORE WITNESSES NEEDED

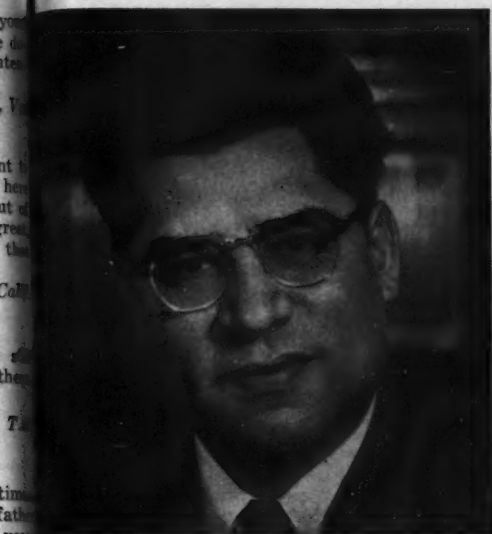
Enclosed find check for \$3.50 for years' subscription for CONVERTED CATHOLIC magazine. I think your magazine is one of the best and I wish that every Catholic would read it. I'm a converted Catholic—saved over 18 years ago. In my spare time I go to different churches and tell my experience from Catholicism to Christ. I thank God for the Holy Bible.

J.E.D., La.

PRESS ON

We rejoice with you that the Lord is richly blessing your Christian ministry. May He forever encircle you with His strong and loving arms as you press on in the mighty power and strength of Christ. What a joy to know through your ministry of love and truth you are winning many of our dear precious Catholic friends. My dear wife who spent eight years in a Catholic convent was saved twenty-seven years ago through the ministry of Dr. William McCarrell, pastor of Cicero Bible Church, Cicero, Illinois whom you know, as some of you dear saints have ministered there for the Lord.

Mr.-Mrs. F.F.G., Ill.



EDITORIAL

WALTER M. MONTAÑO

THE SPIDER'S WEB

AS OUR NATION marshals its forces for another quadrennial election, issues of far-reaching significance present themselves in battalions, ready to storm the fortress of Constitutional guarantees while the watchmen are sleeping. One of the strongest of these is the question of Catholics in government, particularly the executive branch of the Federal government.

Just last June, George Gallup's American Institute of Public Opinion found that 73% of the people polled would vote for a Roman Catholic nominee for President if he belonged to their party—as opposed to only 62% in 1940. The decline in sentiment against Roman Catholics that has taken place since the election involving Al Smith has been most evident in the Democratic party's frank admission earlier this year that a Catholic nominee for the vice-presidency would greatly enhance their chances for success in the November elections.

According to an article in the June 12 issue of *Look* magazine, Democrats discovered from a survey that in order to win the 1956 election, they must regain a large number of Catholic voters, and "Catholic voters are attracted to a Catholic candidate." With a few such practical statistics filed in their vest pockets, party leaders set out to find Catholic candidates who might prove acceptable to the largest number of voters. Among those given first consideration were Sen. John F. Kennedy of Massachusetts, Gov. Frank J. Lausche of Ohio, and Mayor Robert F. Wagner, Jr., of New York City. (Mayor Wagner, it will be remembered, has paid his personal respects to the Pope and has taken occasion to uphold and commend papal principles of social justice.)

In addition to the above, it would seem more than mere coincidence that Roman Catholics managed the pre-convention campaigns of both Adlai Stevenson and Estes Kefauver. In the past, according to

Look, "a Catholic's place was as the man behind the throne, never as the occupant of it. The formula appeared to work beautifully." Now, with increasing success has come increasing boldness, to the extent that once again the throne itself is openly coveted by the Roman Church.

Recent administrations have proved conclusively the truth of the power-behind-the-throne tactics, which has the advantage of being less vulnerable because less conspicuous. Into this category falls the dedicated service of President Eisenhower's appointments secretary, Bernard Shanley, himself a devout Catholic, whose maneuvers have doubtless been responsible for many a congratulatory message to Pope and prelate and many a political appointment to Roman Catholic aspirants.

Into this same category fall the attendance of high government officials at Roman Catholic functions such as the Red Mass, the sending of "personal representatives" to Roman Catholic dignitaries, and the servile flattery of the Vice President toward the State church during his Latin American tour. Nor has the Legislature been free of Roman Catholic pressure. How else could one explain, for instance, the apology of Senator Wayne Morse of Oregon contained in one of his reports to his constituents:

"... The mid-week trip made it impossible for me to attend the Golden Jubilee of Archbishop Howard's ordination as I had planned. The Archbishop is not only a great spiritual force in our State and nation, but is a source of inspiration and leadership for good citizenship in our democracy."

The power behind the throne begins to assume a familiar aspect.

AMERICANS FIRST --- OR SECOND?

But why this fear of a Roman Catholic in government? Are not the Roman Catholics as good Americans as anyone else?

A reader of the *Sign*, Roman Catholic magazine (December 1955), asked these questions in another way: "How can I combat the bigotry I meet with in the service, such as the claim that if a Catholic ever became President he would take his orders from Rome?" The answer he received was, in part, as follows: "For Roman Catholics, the Pope is the Vicar of Christ Who is God. Just as . . . there is no conflict between a man's loyalty to God and country, so too, a Roman Catholic can be loyal to both Pope and President."

The ensuing statement from another Roman Catholic source provides a more direct answer to the question of Roman Catholic fealty: "... Since matters closely connected with the essentials of religion are often the subject of debate, it is the duty of Catholics to vote for such candidates as will act justly in dealing with ecclesiastical questions, and have the interest of the Church at heart. If a Catholic, by giving his vote to a candidate who is hostile to the church, or by abstaining from voting, makes himself in part responsible for the success of that candidate, he has much to answer for." (*The Catechism Explained*, by Spirago - Clarke, p. 377.)

We sense more than ever that in the coming election the preservation of the American way of life is the most important issue at stake, involving as it does the past, present, and future of American institutions and of the people themselves. Party line is of secondary importance to us, for we patronize no one. But we feel it incumbent upon ourselves to oppose any force that in any way seeks to undermine the foundations of our God-given form of government.

It is a sorry fact that many Americans are all too prone to forget what brought this country into existence and what ideals motivated our founding fathers. And it would be sheer folly to deny that this country was established on Protestant principles of government and that Protestantism brought forth such leadership as the world has seldom seen. The very progress and integrity of this great nation have rested largely on their foresight and leadership.

BASTION OF FREEDOM

Listen to the words of the historian George Bancroft in 1888: "For more than two centuries the humbler Protestant sects had sent up the cry to heaven for freedom to worship God. To the panting for this freedom half the American states owed their existence, and all but one or two their increase in free population. The immense majority of the inhabitants of the thirteen colonies were Protestant dissenters; and, from end to end of their continent, from the rivers of Maine and the hills of New Hampshire to the mountain valleys of Tennessee and the borders of Georgia, one voice called to the other that there should be no connection of the Church with the State, no establishment of any one form of religion by the civil power; that 'all men have a natural and unalienable right to wor-

ship God according to the dictates of their own consciences and understanding.'" (Bancroft's *History of the United States*, Vol. V., pp. 119-21)

To disregard these considerations and throw away this heritage would mean a backward step. It is almost axiomatic that nations have the governments they deserve. If America neglects the spiritual value of its existence and is dominated by ambitious politicians without principle or respect to the forces of freedom in all their manifestations, then we might expect the type of destiny that has befallen other nations in which unscrupulous men sought success through compromise.

It is the duty of every American citizen to be alert as to who the candidates are, what program they uphold, what promises they make, what compromises they have made or contemplate making with any foreign-based institutions or organizations, and above all what allegiance they maintain to this country.

With these considerations in mind, the Editor has written two letters, one to Mr. Stevenson as one of the Democratic candidates, and the other to Vice President Nixon. In view of the issues at stake in this election, we feel that Protestantism has an obligation to state what it expects of the government. If the Democratic party seeks a Roman Catholic for the vice-presidency or if the Republican party again fills the government with Roman Catholic adherents, the seed of intolerance and ultimate tyranny will continue to grow until it casts a shadow and a blight over the "land of the pilgrim's pride" and imperils the last real bastion of freedom in a war-wrecked, tyrannized world.

We pass excerpts of these letters to our readers for careful perusal and urge that, irrespective of political affiliations, they too ask questions of their candidates in order to know where they stand before the ballots are cast.

LETTER TO STEVENSON

"Dear Mr. Stevenson: . . . It is needless to say that, body and soul, I am interested in the welfare of this great country and the stability of our government. For many years my life has been dedicated to the propagation, not only in America but in the entire hemisphere, of the civic ideals and the spiritual and moral values that made this country great. Yet we see to our deep dismay that day by day the Constitution and our heritage of independence are becoming just scraps of paper, historical documents remembered on occasion but falling into disuse and at times even misused by unscrupulous men who are seeking their own personal benefit.

"Your letter comes at a time when people are examining the candidates for government and their respective platforms . . . I am disturbed, along with millions of others, when I detect moves that I consider dangerous on the part of some of the political leaders of the Democratic party. The chief of these is the desire to aid the Roman Catholic Church in its avowed aim and strategy to make America Catholic.

... In your speech before the Columbia Bicennial Conference in June of 1954, you stated:

"But I wonder if all of these alarming concerns are not America's surface symptoms of something even deeper; of a moral and human crisis in the Western world which might even be compared to the fourth, fifth and sixth century crisis when the Roman Empire was transformed into feudalism and primitive Christianity, early Christianity, into the structure of the Catholic Church, or the crisis a thousand years later when the feudal world exploded and the individual emerged with new relationships to God, nature, to society."

"That speech was a tonic to our spirit, and it was with a sense of satisfaction that I printed part of ... in the magazine I edit.

YOU KNOW, more than the average individual, what would happen to America if the Roman Catholic Church ever became a power in the land. If that were to happen, America would revert to the feudalism of the Middle Ages that we all abhor, and what is happening in Colombia and Spain and other countries today, where religious freedom has been seriously curtailed, would prove but pale indications of the dark destiny of America were we to allow the Vatican to rule this country. America 'the land of the free' would soon be enveloped in a black mantle of intolerance and bigotry, and men would no longer exercise their inalienable rights of free expression.

"These are not idle words. Consider the following statements by Roman Catholics:

"(The Pope) has direct authority over all Catholics, from the most exalted prelate to the humblest laymen; and he is obliged to render an account of his administration to no human being. None of his power is derived from or delegated by any one else. According to the Vatican Council, he has 'the whole fulness of supreme power, ordinary and immediate, over all and each of the pastors and the faithful.'" (John F. Sullivan, D.D., *The Externals of the Catholic Church*, 1918. Imprimatur: Francis J. Spellman, Archbishop of New York, pp. 4, 5)

"Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic State? ... I could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." (Msgr. J. A. Ryan and F. X. Millar, *Church and State*, 1922. Imprimatur: Patrick Hayes, Archbishop of New York, p. 38)

"... As far as God's law is concerned, no one has a real right to accept any religion save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church ... Logically, then, Catholics hold that no one has a genuine right, as far as God's law is concerned, to profess any religion except the Catholic religion.

"... It was in accord with this principle that Pope Pius IX, in his syllabus of 1864, condemned the proposition: 'Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.'" (Francis J. Connell, *Freedom of Worship*, 1944. Imprimatur: Francis J. Spellman, D.D., pp. 4-6)

"In mentioning these things I am prompted by the United Press dispatch of May 28, 1956, which states that the Democratic party is considering a Roman Catholic as a candidate for the Vice-Presidential nomination. '... A national Democratic leader ... believes his party has failed to recognize the importance of Catholic voters in the party's past triumphs.'

"... Before I can conscientiously satisfy the inquiries of our readers who want to know which candidate would guarantee the exercise and enjoyment of our basic freedoms, I need an expression of your opinion on the matters contained in the accompanying brief questionnaire ..."

LETTER TO NIXON

"My dear Mr. Nixon: ... At this particular time, when you are running again as a candidate for the office of Vice President of the nation, I feel compelled to write to you frankly about certain matters that in my opinion are of vital importance ... After your trip to Latin America I wrote an editorial dealing with your declarations regarding the Roman Catholic Church.

"The editorial was frankly unfavorable, but it was written with sincerity and without bias. To any student of Roman Catholic history, your laudatory expressions would appear dangerous and detrimental to the cause of freedom, and would almost suggest that you had turned your back on the American way of life. I feel very deeply in my heart that if we ever allow the intervention of the Roman Catholic hierarchy and the political Vatican in the affairs of this nation, this country will lose its great heritage of freedom and democracy and will revert to the 'doom and gloom' of the Dark Ages, when liberties were unknown.

"Since your official duties keep you very busy, you have probably had very little time to study the past and present machinations of the Roman Catholic Church. But know this: the Roman Catholic Canon Law and the Constitution of the United States of America are diametrically opposed. Each is wholly inimical to the other. They can never co-exist!

"This is not merely my considered opinion. This is a matter of record. Consider the following statements by Roman Catholics:

"Tell us that we think more of the (Roman Catholic) Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the Government of the United States were at war with the Church, we would say tomorrow, 'To — with the Gov-

ernment of the United States" . . . They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it. We are Catholics first and we love the Church more . . . than we love our own children.

"I love the people of every nation . . . but let the governments of the world steer clear of the Catholic Church; let the emperors, let the kings, and the presidents not come into conflict with the head of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world; they renounce all nationalities when there is a question of loyalty to her. And why is it the Pope is so strong? . . . Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world! All the emperors, all the kings, all the princes, all the presidents of the world today are as these altar boys of mine. The Pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world would die for the rights of the Pope. He is the head of the Church, and they would die for the Church . . . The Catholics of the world are Catholics first and always; they are Americans, they are Germans, etc., afterward." (Rev. David S. Phelan, LL.D., editor of *The Western Watchman* of St. Louis, June 27, 1912; endorsed by (Catholic) *Cleveland Universe* of November 22, 1912. Quoted from *The Thrones of the Papal Viceroys Set Up in the United States*, pp. 21, 22)

"IT IS SUFFICIENT to extend a simple panoramic look to countries such as Colombia and Spain, where Protestant churches are burned and Protestant believers are massacred, to learn what Roman Catholic domination means. The national publications of this country have given documentary information about these events, if the charge seems strong in this twentieth century. If Rome were in power in this country, similar circumstances would be registered here.

"As a result of my editorial, the readers of the magazine I edit expressed protests to your office, especially in reference to the encomiums you heaped upon the Roman Catholic Church during your stay in Latin America. Now our readers are awaiting our opinion regarding your candidacy. If we are to give them a conscientious answer to their questions, we must have your expressions in this matter.

"I am taking the liberty of presenting to you the enclosed questionnaire . . ."

While Mr. Stevenson was prompt to write a letter to the Editor asking for campaign support and Mr. Nixon found time to send a telegram of congratulations to the Pan-American celebration of which the Editor is promoter, to this day no reply to the foregoing letters has been received. Therefore we impress upon our readers the urgency of writing to their candidates in order that more voices may be heard by those seeking victory in the November elections. The following is the questionnaire that accompanied our letters:

QUESTIONNAIRE

"1. Do you intend to live by and fight for the Constitution of the United States?

"2. From its origin ours has been essentially a Protestant country with a Protestant culture. Do you intend to respect this tradition?

"3. Are you fully aware of the significance of the efforts of our founding fathers to establish freedom and democracy in this country in their day, and do you share this same vision today?

"4. Are you determined to maintain religious freedom and freedom of conscience at all costs?

"5. Do you intend to maintain the separation of church and state?

"6. Do you intend to keep the public school system free from Roman Catholic interference?

"7. Would you favor the sending of an ambassador to the Vatican?

"8. Are you bound by any promise made to you by the Roman Catholic hierarchy, or have you made any commitments to them that in any way might be detrimental to the American way of life?

"9. Do you intend to uphold the policy of granting Protestant missionaries freedom to go to any part of the world to preach the Gospel of Jesus Christ?

"10. Do you solemnly promise to the public that you will maintain the principle and tradition of American government 'of the people, by the people, and for the people'?"

THE BIBLE IN THE PUBLIC SCHOOLS

IN OUR PAGES THIS MONTH we are publishing a controversial article entitled "Has the Bible a Place in Our Public Schools?" by Dee Smith. Though we may not agree with the author in every particular, we deem the matter of considerable import to the American public at large and our readers in particular.

There are two sides to this question. If our contributor were opposed specifically to religion in the public schools, we would be in hearty agreement—for what religion should we teach, Protestant, Roman Catholic, Jewish, agnostic? The very nature of our public schools demands that they be acceptable to people of all creeds (or none) and that their children should not be indoctrinated with any one set of beliefs—however loudly the protagonists of public school religion claim that it will be "non-sectarian."

On the other hand, however, when the author classes the Bible as a sectarian book, we have to think twice before admitting that statement. Granted that many creeds claim to be Bible-based, the Bible itself, by itself, is *truth*, and only our finite limitations prevent us from seeing it in all its fullness and perfection.

Let us examine the Bible as a non-sectarian book

THE BIBLE AS HISTORY

We teach history in our institutions of learning. If we are to represent all the significant peoples of

history, then we must recognize that the Jewish people have one of the oldest of recorded histories with which to furnish us. Where do we learn their history if not in the annals of the Old Testament? Even Josephus bases his history on the canon of the Old Testament.

We teach evolution as a science in our high schools and colleges, generally with the assumption that a mere theory is a scientifically proven fact. But what about the authoritative account of man's origin in Genesis? Is the creation record to be ignored because it occurs in the Bible?

We teach history of philosophy in our public institutions. Are we to exclude Christianity and teach only Mohammedanism, Brahmanism, Confucianism, Hinduism, Zoroastrianism, and the like? As a matter of fact, the history of Christianity and of the Christian Church is the heart of the last twenty centuries, and in truth our secular textbooks do violence to history by failing to acknowledge this fact. (Consider the impact on history of Constantine the Great, Martin Luther, Henry VIII, Philip II of Spain, Queen Elizabeth, Mary Queen of Scots—to name a few at random. Consider the impact of the Crusades, the St. Bartholomew's Massacre, the French Revolution, the contemporary march of Communism in Italy and France, and so on. All are concerned in one way or another with Christianity.)

THE BIBLE VS. "RELIGION"

Civilization as we know it today (in its best sense) owes its being to Christianity and to Christian principles for which men have fought and died. Our code of justice rests largely on Biblical teachings. The concept of democracy and freedom of conscience and the will has its roots in the Bible. The dignity and protection of womanhood and of children originated in the Bible. If one is to be completely objective, it would appear that these subjects could not be taught from a historical angle without reference to the Bible. What then is to be done?

First, there is a decided distinction between teaching religion and using the Bible as a basis or handbook for such information as is mentioned above, and also treating it as literature—though both are fraught with perils and disadvantages.

Ideally, we would like to see the Bible in the schools, not as "religion," not as doctrine, not as a guide to denominational or sectarian beliefs, but as a source of information and literature, as a historical (and historically accurate) document. The Bible, apart from being a revelation of God's love for and redemption of man, is a book of facts, a revelation of events.

Whether the Bible as considered above could be objectively treated in the public schools will probably remain a highly disputed question, particularly so since most people, opponents and protagonists, fail to distinguish between the teaching of religion and the teaching of the Bible. Whether the Board of Education, collating all the varied points of view represented by religious and non-religious groups acting as counsel, could draw up a curriculum agreeable to all will probably never be known, because of the highly surcharged emotional field surrounding the subject.

GRAVE DANGERS

For until there can be some guarantee that the integrity and significance of the Bible, both as an accurate historical record and as the foundation of the American way of life, will be safeguarded, its place in the public schools will remain a controversial issue of the first magnitude. It is hardly necessary to remark that a conscientious teacher using an objective approach could present the Bible as a guide for historical orientation and as the keystone of the Christian religion, whereas an unscrupulous or atheistic teacher could use it as a weapon to discredit or distort these same facts and make a mockery of its great truths. In other words, if doubts were cast on the Bible as a historical record, these same doubts would soon embrace the Bible as a whole, as has been demonstrated by the inroads of Higher Criticism.

Because of these considerations, we feel sadly constrained to agree with Dee Smith that there are grave dangers attending the entrance of either the Bible or religion into the public school system. But we felt obliged to remark on the blank areas in the education of those who do not receive even a passing knowledge of what is contained within the pages of the greatest history book and literary work ever written by the hand of man.

Coming in the October Issue . . .

- Vatican Politics in Poland
- Chief of Reformers
- Valley of the Vaudois
- Does God Have a Mother?
- Whom Say Ye that I Am?

THE
TRUTH
SHALL
MAKE
YOU
FREE



Has the Bible a Place in Our Public Schools?

by Dee Smith

The subject of the Bible and religion in the public schools is a perennial problem with no immediate signs of settlement. To many conscientious citizens the arguments PRO are patent and convincing, but the arguments CONTRA, being more subtle, are easily disregarded or overlooked. These the author considers with provocative candor.

The article is frankly controversial, and the CONVERTED CATHOLIC is prepared for strong reactions from both sides. However, the author raises issues that need to be met, and we welcome the opportunity to present these to our reader audience.

THE RESURGENCE of religious feeling stirring our country since World War II is a phenomenon for which all may be truly grateful. Like a fresh wind from the sea it has cleared away the miasma of indifferentism that

has settled upon us.

This new spiritual awakening finds us reaching out in many directions toward an expression of the faith within us. Of such a nature is the proposal to introduce Holy Scripture into our

schools, exposing American children to those great truths which are the very source and inspiration of Democracy.

It is understood that the project would be strictly non-sectarian. We have no wish to infringe in the least degree upon the principle of Separation of Church and State which is at once our check and our protection. But within this limitation we would offer those spiritual values from Scripture which are acceptable to every creed and represent the basis of the godly life to all men.

The current incidence of juvenile delinquency, the need to do something at once for the moral security of the rising generation, lend urgent impetus to the "Bible in the Schools" proposal, which is further underwritten by the high motives and character of its proponents.

DEADLY PERILS

Yet there are in this project certain deadly perils which we must not and dare not ignore. We must unflinchingly face all possibilities, judiciously weigh the benefits against the dangers, and be prepared to accept that course toward which the implications point.

First of all, there is the bald fact that the Bible is in itself a sectarian book. Those of us who have been used to thinking of it—and particularly of the New Testament—as the very core of our existence, must not forget that there are other Americans whose spiritual allegiance lies elsewhere. And who shall say that these men are not as good men and as good Americans as ourselves? Certainly not the Founder of our faith, who gave us for all time the pattern for dealing with those whose beliefs differ from our own. That pattern is the parable of the Good Samaritan.

But whether these fellow-citizens are better or worse than we is beside the question. The fact is that they are Americans, patrons and supporters of our public schools. As such they are entitled to the same protection as ourselves from intrusion into the schools of religious texts not in keeping with their beliefs. This is

whether their faith is represented by the Talmud, or the Koran, or even if they belong to that self-deluded class which believe themselves to be "atheists." We would deny justice to the best of these we are unworthy of justice ourselves.

We must honestly admit that, in a sectarian book, the Bible is out of place in our public schools. Difficult as we may find it to say so, its presence would clearly violate our principle of Separation of Church and State.

SCHOOL VS. CHURCH

But, it may be urged, even though this is technically true, such vital issues are at stake that we cannot afford to sacrifice human welfare to a technicality. One can readily understand the anxiety of those good people who feel that contact with the Scripture—any contact—carries with it all the potency of the faith which "moves mountains." If only they could reach through to the school-children they are confident that a complete reversal of human conduct is within the range of possibility—for are not all things possible to God?

Indeed they are—but only to the extent that man is willing to cooperate with God. If those of us who have had the advantage of religious training, a devout home background, and intimate knowledge of Scripture fall so far short of the ideals set before us, how can we expect children from homes where religion is unknown (for it is primarily at these children that the school-Bible program is aimed)—how can we expect these youngsters to respond so much better than ourselves?

If the churches, instituted for the sole purpose of teaching religion and working at it full time, are dissatisfied with their results, why have they such confidence that the schools, in a fraction of the time and along with all the regular work, can do their job more successfully than they themselves? For unless a marked improvement in youthful behavior is expected from the school-Bible project, the whole program is pointless.

As a matter of fact, few, if any, churches do expect such accomplishment of the schools. Many churches are meeting the issue on their own initiative by assuming greater responsibility, extending their youth work, and utilizing Saturday, when the children really need occupation, for purposes of religious instruction.

SINISTER CONSIDERATION

Doubtless some readers will be thinking, "It was never our intention that the schools take over any major burden of religious training. We expect only that they accomplish what they can by exposing the children to the great Bible truths without sectarian comment. We are convinced that such procedure will, in itself, act as a strong deterrent to juvenile delinquency."

Unfortunately, this worthy hope is without justification. It has been found that the majority of delinquents are either truants whose parents have lost control over them, or attendants at other than public schools. A New York City survey turned up the fact that a wholly disproportionate number of the young miscreants were parochial school products. Regular attendants at public schools seldom show up on delinquency lists, so that the effect of any public school project whatever on the incidence of juvenile delinquency would be practically nil. The core of the problem lies outside the range of the school.

However, there is a far more sinister consideration weighing heavily against Bible-reading in the schools. That is the ominous fact that Rome is behind the project. It is the irony of circumstances that Holy Mother Church, her vestments still reeking with the blood and burned flesh of the Inquisition, should now be urging on Protestants a course for which she would have martyred them a few centuries ago.

ROME AND THE BIBLE

Has Rome's attitude toward Bible-reading changed? Certainly not. She still discourages the reading of Scriptures by "the faithful," fearful lest even a cur-

sory perusal will reveal the vast discrepancy between the teachings of Jesus and her own cynical philosophy. Why, then, does she seek to introduce the Bible into the public schools?

Anyone with even a slight understanding of the Roman Church realizes that any project she backs must be, *ipso facto*, of questionable intent. So subtle and devious are her ways that the evil is not always easy to discern. One must be able to penetrate a thick smoke-screen of hypocrisy and unctuous double-talk.

We can start, in this case, with the obvious fact that Rome hates the public schools. When she interferes in their concerns it can only be for the purpose of injuring them. They stand for Democracy, the antithesis of all she represents.

Why is this not self-evident to those good Protestant clergymen who "fall" for the Vatican line? Why does it not occur to them that Rome, vilifier and despoiler of the public schools, which she does not even permit her children to attend, is curiously miscast in the role of preceptor to them? Christian tolerance sometimes makes good men naively blind to evil when its baseness is beyond their powers of recognition.

CONTROVERSY AND SACRILEGE

Again, how could the Bible possibly bring anything but good to anyone? True, the Bible itself is above controversy; yet its reading can be fraught with great spiritual perils if used as an expedient for setting the Christian creeds at variance.

Rome is past-master at exploiting the weaknesses of human nature. She has made a deep study of human psychology in order to turn it against mankind. She knows that those of us who love and live by the Bible yearn to proclaim our faith from the housetops. This is natural and right, for faith is the greatest of spiritual riches, and reluctance to testify for it would make us ingrates.

The difficulty lies in the fact that each has his own interpretation. When we can express our

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faith freely, without interfering with the free expression of others, we are happy and they are happy. This is tolerance. But Rome seeks to shift the issue to the public school-room. Hostile to the Bible herself, using it only as window-dressing, she is capable of any sacrilege—even to blasphemously misusing Holy Scripture for her own malevolent ends.

Rome knows that it will be impossible for the Bible, once in the schools, to stay on a non-controversial basis. In fact, the whole purpose of the project would be lost if the children were offered nothing but empty words, without comment or discussion. They lack the maturity, experience, and wisdom to evaluate these words for themselves and can only absorb meaning from them under the guidance of an adult mind. This fact is at the basis of all our Sunday School work. But whereas in the Sunday School it is of tremendous value, in the public school it would be little short of catastrophe.

SABOTAGE AND SAFEGUARDS

Who is to say which interpretation is correct? All interpretations may well be facets of the same eternal Truth, for, as God is infinite, so are the avenues of approach to God. Yet we would not want the children of our family subjected to an interpretation which might seem to us not merely inadequate but injudicious. The human urge—indeed, the obligation of conscience—demands that we speak out for truth as we see it. The same obligation holds for those who differ from us. The result could not fail to be the very controversy, dissension, the setting of creed against creed which our forefathers fled to escape, and the exclusion of which from our public institutions has been the source of our freedom, tolerance, and greatness.

If Rome can succeed in dragging into our schools the discord from which our fathers thought to protect them forever, how her hierarchs will laugh in the lace sleeves of their surplises! With

what delight will they view the culmination of their long campaign to sabotage the public schools! How gleefully they will congratulate one another as the bulwarks of Democracy start crumbling! They will have reason to say, "Mischief, thou art afoot! take thou what course thou wilt."

We are not, however, without safeguards, the most effective being the growing revelation of Rome's nature brought home to men of integrity by the circumstances of modern life. Almost everyone has had some contact with the Vatican machine. Only the deliberately blind can fail to recognize its turpitude and corruption.

THE ENDURING FAITH

Many questions confront us today. Whether Communism and Democracy can both survive in the same world remains to be seen. But one thing needs no speculation: There is not room in the world for both Democracy and Rome. Either Rome's adherents will outgrow her, or she will gobble Democracy.

Yet we need not fear the outcome. For all her formidable appearance of permanence, Rome's structure is as flimsy and illusory as a Hollywood movie set. Her faith is anchored in materialism. She is a spiritual bankrupt whose gods are Money and Power. As her investment is in the things which pass away, so she shall pass with them. The centuries she has survived are as nothing in the course of Eternity.

But our faith is in the immortal truths taught by Jesus, in the Infinite God and a world without end where the puny efforts of periodic obstructors like Rome are no more than momentary logjams in the stream of Everlasting Life.

So we are not dismayed, nor are we deceived even by her subtlest disguises. Though she hide behind the Bible to wreck our institutions, we know her and will reveal her for what she is. The power of evil eventually destroys itself, but the power of good is immortal and divine, for the power of good is the Power of God.

A KINGDOM

DIVIDED

by Sivert Erdahl

OUR FEDERAL CONSTITUTION lays down the principle of separation of church and state: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Defining this principle, Justice Miller of the United States Supreme Court said, in the case of *Watson vs. Jones*, in 1871:

"The law knows no heresy and is committed to the support of no dogma, the establishment of no sect."

Touching the same principle, James Bryce wrote, in *The American Commonwealth*, page 766, edition of 1917:

"It is accepted as an axiom by all Americans that the civil power ought to be not only neutral and impartial as between different forms of faith, but ought to leave these matters entirely on one side, regarding them no more than it regards the artistic or literary pursuits of the citizens."

It is not too much to say that this principle is the most important in our Constitution. Without it, no independent republic on earth is possible.

The Roman Catholic Church maintains a principle altogether incompatible with this principle of our Constitution—it maintains the principle of *union* of church and state. To prove this assertion, many citations from papal encyclicals could be adduced, but I will here refer to only one of them, the "Syllabus of Errors," in which Pope Pius IX, in 1864, condemned what he called "the principal errors of our times." One of the propositions that he condemned, the fifty-fifth—that he condemned, mind you!—reads like this:

"The Church ought to be separated from the State, and the State from the Church."

The *Catholic Encyclopedia*, article "Syllabus," makes the following statement in regard to

this "*Syllabus errorum*":

"Many theologians are of the opinion that to the Syllabus as such an infallible teaching authority is to be ascribed whether due to an ex-cathedra decision by the pope or to the subsequent acceptance by the Church. Others question this. So long as Rome has not decided the question, everyone is free to follow the opinion he chooses. Even should the condemnation of many propositions not possess that unchangeableness peculiar to infallible decisions, nevertheless the binding force of the condemnation in regard to all the condemnations is beyond doubt. For the Syllabus, as appears from the official communication of Cardinal Antonelli, is a decision given by the pope speaking as universal teacher and judge to Catholics the world over. All Catholics, therefore, are bound to accept the Syllabus. Externally they may neither in word nor in writing oppose its contents; they must also assent to it interiorly."

Although Mr. Bryce, in the quotation above, defines correctly the principle of separation of church and state, he is clearly in the wrong when he states that "all Americans" accept the principle as an axiom. Or perhaps he disdained to call them "Americans" who "neither in word nor in writing" may oppose a foreign king's condemnation of an American principle.

If Catholics were sincere and altogether aboveboard in their fight against the Communists, more power to them! Their opposition would come with more grace, however, if they did not themselves belong to an organization the head of which has repeatedly condemned the most important provision in our Federal Constitution fully as authoritatively as ever did the leading Communists.

"If a kingdom be divided against itself," said Jesus, "that kingdom cannot stand."

"We Would See Jesus"



Pictured above is Rev. Spiros Zodhiates, General Secretary of the American Mission to Greeks, preaching to 1,200 Greek soldiers, of whom this is only a small section. When they were invited to step forward to receive New Testaments their response was most spontaneous. But our hearts broke when some recruits asked for an additional Testament to send home and we did not have any to give them.

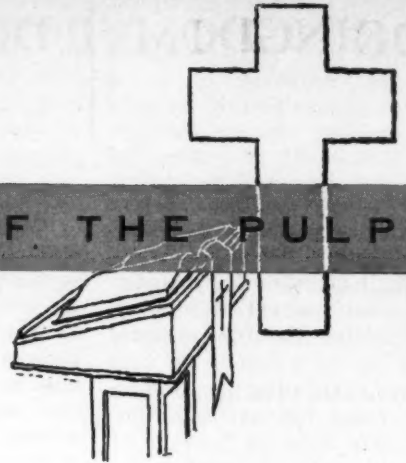
Is it really worthwhile giving out the Word? These men came from hundreds of villages and this New Testament may be the only witness that will ever enter some of their home towns. This is evangelism of the most effective kind, because the Lord assures us that His Word shall never return void.

We have had the privilege of distributing over a quarter of a million Bibles and New Testaments, some purchased by us and others donated by the Million Testaments Campaigns. Because the need far outstrips the supply, we have just set up the first and only Protestant printing establishment in the history of Greece to print Gospel literature and Scriptures at a fraction of the previous cost. Your dollar now will go much farther in reaching precious souls with the Word of God, maybe as many as seven families. Pray much that the Greeks may see Jesus through His Word while the door is open. Send your gifts to: American Mission to Greeks, Inc., Dept. C, P. O. Box 423, New York 36, N. Y. (In Canada write to 90 Duplex Ave., Toronto 7, Ont.) If you wish to receive the soul-stirring diary of Mr. Zodhiates' missionary journey just completed, write and ask for one. It will give you a new understanding of Greece and of its tiny but heroic Protestant Minority.



OSWALD J. SMITH, D.D.

STARS OF THE PULPIT



The Roman Catholic Bible Has the Answer

by OSWALD J. SMITH, D.D.

At a time when Protestant congregations and churches in Canada were languishing for lack of spiritual leadership, the Spirit of God called Dr. Oswald Smith to one of the largest church buildings in Toronto. Since then, out of a small group of believers he has built one of the largest congregations of the country, and he himself has become one of the greatest missionary leaders of our day. Peoples Church, of which he is pastor, today supports some 350 missionaries distributed all over the world.

It has been the Editor's privilege to count him as one of his closest friends, and when years ago Dr. Smith invited him to conduct services at Peoples Church, he witnessed the marvelous leading of the Holy Spirit in the life of that church.

Part of Dr. Smith's ministry is to travel all over the world, emphasizing the great Gospel commission. The motto of his church is: "Why should anyone hear the Gospel twice before everyone has heard it once?"

Dr. Smith's message, on a subject that is always timely, should move both Catholics and Protestants to a deeper study of the Word of God and greater devotion to Him who was the Incarnate Word that dwelt among us.

THIS BOOK that I hold in my hand is a Roman Catholic Bible. Let us read now from the title page: "The New Testament of Our Lord and Saviour Jesus Christ, Translated from the Latin Vulgate. A Revision of the Chal-

loner-Rheims Version, Edited by Catholic Scholars." It is the accepted Bible of the Roman Catholic Church.

On page 4 we read these words, uttered by Pope Benedict XV: "The responsibility of our Apos-

tolic office impels us to . . . promote the study of Holy Scripture in accordance with the teaching of our predecessors, Leo XIII and Pius X . . . We shall . . . never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls . . . Ignorance of the Bible means ignorance of Christ."

At the top of page 5, in the Preface, we read these encouraging words: "In her belief in the divine authority and the perfect truth of the Bible, as being the inspired Word of God, the Catholic Church has never hesitated. Neither has she overlooked the fact that this message must lie sealed and silent to many of her children unless given them in their own language."

On page 763 appears this statement by Pope Pius X: "The more we read the Gospel, the stronger our faith becomes." So, Roman Catholics are urged to study the Word of God.

Let us now ask ten questions of paramount importance to both Catholics and Protestants, and turn to this Roman Catholic Bible for the answers. It is the authoritative Word of God. In other words, it is infallible, for it is God's Book. These are the questions:

1. Did Jesus say He would build His Church on Peter?

Jesus did say, and I quote from this Roman Catholic Bible, "Thou art Peter, and upon this rock I

will build my Church." (Matt. 16:18) But He did not say He would build His Church on Peter. The keys and the power to bind that He gave Peter in Matt. 16:19 represent the authority He gave all believers in Matt. 18:18, 19.

The Greek word for Peter is "petros," meaning "a little stone." The word for rock is "petra," meaning "The Rock." What Jesus said was, "I will build my Church on The Rock." He Himself was the Rock. He never said He would build His Church on Peter, "a little stone." That would be too faulty a foundation.

In I Peter 2:5-8, Peter himself speaks of believers as stones and of Jesus as a rock. So in Eph. 2:19-21 Jesus is the Corner Stone, the Foundation. The Church, therefore, is built not on Peter or his successors but on Jesus Christ Himself—The Rock.

For my supreme authority I quote the great Apostle Paul. In I Cor. 3:11, in this Roman Catholic Bible, he says this: "For other foundation no one can lay, but that which has been laid, which is Christ Jesus." Paul says Jesus Christ is the Foundation, the Rock. It is on that Rock the Church is built.

2. Should we worship images of the saints and our Lord, and kneel before them in prayer?

The Catholic Bible has a very definite answer. It is found in Exodus 20:4-5, and in Deuteronomy 4:15-23. "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them." Read also Isaiah 44:15-19.

Images of any kind are absolutely forbidden and the worship of them condemned, while relics are not even venerated. St. Peter, whom Catholics call the first Pope, makes it plain in Acts 10:25-26 that no man (priest or pope), let alone image, is to be worshiped. Let me read it from this Catholic Bible: "And as Peter entered, Cornelius met him and, falling at his feet, made obeisance to him. But Peter raised him up,

saying, 'Get up, I myself also am a man.'"

3. Which is authoritative, the tradition of men or the Word of God?

When Jesus was upon earth, according to the Roman Catholic Bible, "the Pharisees and Scribes asked Him, Why do not Thy disciples walk according to the tradition of the ancients?" (Mark 7:5)

Now let us turn to this same Roman Catholic Bible for Jesus' answer. Here are His words: "In vain do they worship Me, teaching as doctrine the precepts of men. Well do you nullify the commandment of God, that you may keep your own tradition. You make void the commandment of God by your tradition." (Mark 7:7-9, 13)

So He condemns tradition and exalts the Word. This Catholic Bible insists that only the commandments of God as found in His Word are authoritative.

In II Thess. 2:15, in this Roman Catholic Bible, there is no reference to tradition at all. It translates the word "teachings." Paul was referring to the Gospel he had preached and written down in his letters. So also 3:6 and II Tim. 2:2. When Paul wrote this there was no church tradition in existence, so he could not have referred to Roman Catholic tradition or the tradition of the Church Fathers. It came later. But once Paul's teachings were written down all else was ruled out and a curse pronounced upon anyone who added to the written Word. (Apocalypse 22:18) Nothing that the Church Fathers wrote was ever inspired. But what Paul said and wrote was in very truth God's Word.

4. Is the sacrifice of the mass still necessary?

Let us turn in this Roman Catholic Bible to the infallible, authoritative Word of God. We will find the answer in Heb. 10:11-12, 14, 18.

"And every priest indeed stands daily ministering and often offering the same sacrifice which can never take away sins." So then, according to this Roman Catholic Bible, it is vain and useless to offer a daily mass, since

God says it "can never take away sins."

"But Jesus, having offered one sacrifice for sins, has taken His seat forever at the right hand of God. For by one offering He has perfected forever those who are sanctified. Now where there is forgiveness of these, there is no longer offering for sin."

Isn't that wonderful! "Jesus." What did He do? He offered but "one sacrifice." What was that "one sacrifice for sins"? It was Himself. Yes, Jesus offered Himself on Calvary's cross as a sacrifice for your sins and mine. And that sacrifice will never have to be offered again. God says it is "forever." That "one offering," He says, is sufficient for the "remission" of sin. Then He adds this: "There is no longer offering for sin."

Thank God, no more sacrifices are necessary. "It is finished," He cried, as He hung on the cross, your redemption and mine—the work done, atonement made, the debt paid. Yes, Jesus paid it all. Not another mass is necessary, according to this Roman Catholic Bible. He offered the only sacrifice that need be offered. Why add to a finished work? God says there can be "no longer offering for sin." In the bread and wine we remember His one supreme offering of Himself for us; we do not offer Him again.

5. Can Mary, the priest, or the saints be our mediators?

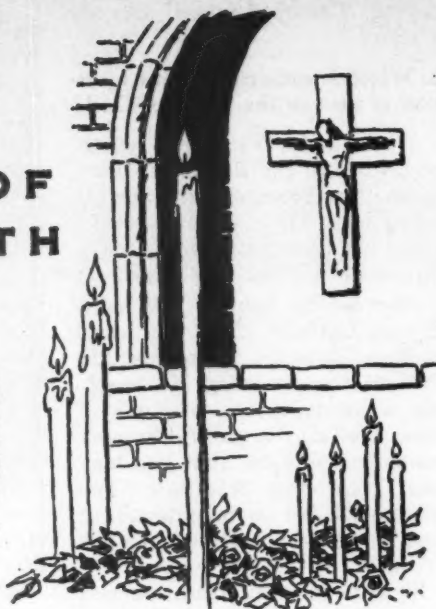
Turning to the Roman Catholic Bible, we read these significant words: "For there is one God, and one Mediator between God and men, Himself man, Christ Jesus." (1 Tim. 2:5) Then if there is only one, and God says there is, there cannot be two. The Roman Catholic Bible says there is only one, and that One—Jesus Christ.

In any case, how can sinners mediate for sinners? And if mediation of the sinless Christ is not sufficient, how can sinful men and women help? Mary herself spoke of God as "my Saviour." (Luke 1:47) If she had not been a sinner she would not have needed a Saviour.

The rich man in Luke 16
(Continued on page 23)

CANDLE OF THE MONTH

Two festivals, apart from Good Friday, dedicated to the worship of the Cross are the Finding of the Cross on May 3, and the Exaltation of the Cross on September 14.



DEAD CHRIST FOR DEAD SOULS

by FRANCIS J. KIEDA

"O Cross, more splendid than all the stars, illustrious to the world, much beloved by men, more holy than all things; who alone wert worthy to bear the treasure of the world. Sweet wood, sweet nails, bearing a sweet burden, save this present multitude assembled today in thy praise." Thus does the Roman Church in its ritual deify, like the lowliest heathen, a mere thing, a means to an end, making of something perishable a saviour and a god.

IN A BOLD MOVE calculated to stir up opposition, the Knights of Columbus last year erected a twenty-foot crucifix in a public park in Hammond, Indiana. The crucifix, a representation of Christ on the Cross, drew immediate objections on the ground that it is a "sectarian religious symbol" and as such has no place

on public property.

In the Roman Catholic diocese of Worcester, Massachusetts, a movement sponsored by the Diocesan Council of Catholic Youth and styled "Operation Crossroads" has started to place ninety shrines with their crucifixes along the roads. In New York State the Wayside Shrine Movement is

afoot with plans to build fifty-three shrines along the public highways.

To many a Protestant the cross is virtually a Roman Catholic symbol. Crosses and crucifixes are constantly in evidence on Catholic churches, schools, hospitals, monasteries, convents, rosaries and chaplets, and now, more recently, on the highways and byways of America. Because of this appropriation of a symbol and its perversion to glorify a dead Christ, evangelical Christians have long opposed the Roman Catholic veneration as idolatrous. For it is not Christ, the burden, but that which carried the burden, the wood and the nails, that are invoked to save the people who gather together to adore and exalt the Cross. The old Latin hymn *Vexilla Regis* is an illustration of the shifted emphasis:

*"O Cross, only hope, hail
In this glory of thy triumph!
Give an increase of grace to the
pious,
And blot out the crimes of the
guilty."*

ORIGIN OF THE CROSS

The cross seems to have originated in India about 2000 B.C. The first form of the cross was a T for Tammuz, the son of Nimrod. The swastika was one of the earlier forms, serving as an emblem of the revolutions of the sun, and consequently of life. For the Hindus, the swastika with its spread beams represented the brilliance of the sunbeams. In ancient China swastikas may still be seen on shrines. The cross was also employed in the Babylonian mysteries. Semiramis, queen of Assyria, initiated the penalty known as crucifixion. In both Egypt and Assyria the cross typified creative power. The gods of Egypt are often pictured as holding a *cruz ansata*, or cross with a handle, an emblem of the reproductive powers of Nature. In India, Mexico, and Peru, crosses were in use with the same symbolic meaning.

The term crucifix is derived from two Latin words, *crux* and *fixum*, hence the English word *crucifix*, fixed to a cross. Therefore, a cross bearing an image of Christ's body becomes a crucifix.

THE CROSS AND THE CHURCH OF ROME

In the first four centuries there is no conclusive evidence that Christians ever placed a figure on the cross. In the fifth century it became usual to put the figure of the lamb or even a bust of Christ on the cross, sometimes below, sometimes above, and sometimes in the middle. Several crucifixes of this kind still exist. From the sixth century onward crucifixes in the strict sense were in use.

Toward the end of the sixth century, St. Gregory of Tours mentions a picture of the crucifixion in the church of St. Genesius at Narbonne. (*De Gloria Martyrum*, 1, 2, 3.) A small cross of brass with the figure of Christ on it was found in the grave of the Frankish sovereign Chilperic. A Syriac manuscript of the Gospels, written in 586 and now in Florence, contains a picture of the crucifixion. In 692 the Synod in Trullo, recognizing a custom which had already become predominant, decreed in one of its canons (canon 82) that for the future, instead of the lamb, the figure of Christ should be placed on the cross.

In the Syriac book of the Gospels, Christ is completely clothed, with hands and feet nailed, each foot being fastened by a separate nail. In the crucifix at Narbonne described by St. Gregory, Christ's body was almost naked. But in one point all the earliest crucifixes agreed. They all represented Christ as indeed nailed to the cross, but with open eyes, in dignified repose, and without any trace of pain on His face. Sometimes a royal crown was placed on his head.

When the Greeks painted Christ on the cross, with anatomical correctness, as dying, or already dead, the innovation caused great scandal among the Latins. Cardinal Humbert attacked the Greeks for this practice in very violent language, while a synod under the patriarch Michael Cerularius speaks of godless men from the West who anathematized the orthodox church because it "did not change unnaturally the form of man" which Christ took.

Gradually, however, the Greek custom prevailed even in the West, chiefly because Greek artists often settled in Western Europe.²

The Crucifixion began to be represented in Christian art in the fifth century. Cutts states that "in the early Crucifixion Christ is clothed, and stands with arms horizontally extended, without any attempt at naturalistic representation."³ Howell-Smith writes thus: "A mawkish obsession with the blood and wounds of the Redeemer was late in developing. Crucifixes and paintings of the Crucifixion, in which every gruesome feature that might fascinate or repel is faithfully delineated, are typical of post-Reformation times. Religious art tends to become sadistic and masochistic in an age of ferocious piety, sunken into a hundred warring forms, and at grips with a cynical and sceptical humanism."⁴

THE EXALTATION OF THE CROSS

The Exaltation (or Raising) of the Cross, or "Holy Cross Day," is commemorated in the Church of Rome on September 14. This festival is connected with another feast known as the Invention (Finding) of the Cross, celebrated on May 3, on which day is commemorated the alleged discovery of the "true cross," near the site of the Crucifixion, by St. Helen in 326. In 335 Emperor Constantine dedicated the church which he built at Jerusalem in honor of the Invention, raising the cross there.

Some authors claim that the feast of the Exaltation of the Cross had its origin in Constantine's vision of the cross in the sky in 312. At that time Constantine was waging a war with Maxentius for the control of Italy. One day during a battle at Milvian Bridge, Constantine beheld a luminous cross in the sky together with the words "*In hoc signo vinces*" ("In this sign thou shalt conquer"). At night, in a dream, he beheld the same emblem, and Christ appeared before him, admonishing him to place it on his standards. In this way the so-called *Labarum* originated, and

under this banner Constantine won a great victory.

More attention was afterwards paid to the second Exaltation, in 627, of the same cross, when it was recovered from the hands of the Persian invaders. Heraclius recovered the true cross in 627, which Chosroes, the Persian emperor, had carried away when he became master of Jerusalem, three years before. Coins were struck to commemorate the recovery of the cross. Heraclius first of all replaced the cross in Jerusalem, and then for the sake of safety put it in the church of St. Sophia at Constantinople.

The history of this same cross can be traced for a few more years and then disappears from view. Scattered notices are found of the crosses claiming to be the true cross, or portions of it.

Whatever the true origin of the festival, there is no doubt that it was celebrated with greater solemnity after the recovery of the cross from the Persians.

HOW MANY CROSSES?

In Rome today a segment of the supposedly true cross may be seen in the Holy Cross Basilica. In St. Peter's Basilica the people are blessed with a portion of the cross on Good Friday.

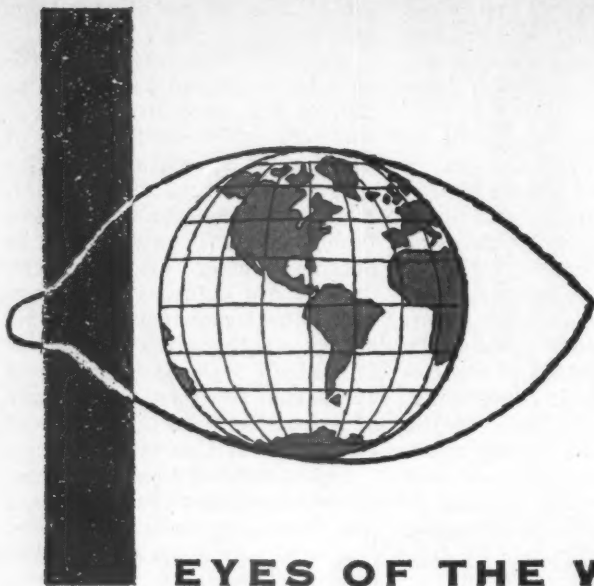
According to various accounts, England, France and Venice, Italy, also have portions of the true cross which were obtained in the following curious ways:

In England, about the year 938, King Athelstan received as gifts a piece of the true cross, a small portion of the crown of thorns, and the sword of Constantine the Great, on the hilt of which, upon thick plates of gold, was fastened one of the four nails by which Jesus was secured to the cross.

In the year 1223 a clergyman came to England from the Far East and sold to the monks of St. Alban a crucifix; and to the monks of Bromholm in Norfolk he gave a cross made out of wood on which the Saviour hung.

In 1241, "the holy cross of our Lord" was obtained by the king of France. It was purchased at a high price. The king the year before had secured possession of the

(Continued on page 22)



EYES OF THE WORLD

Papal Gift to Lourdes Church

Pius XII sent two million francs to the building fund of the underground church that will be built under the famed sanctuary at Lourdes. The Pope expressed the hope that pilgrims throughout the world would send contributions for the new church, which will be dedicated to St. Pius X, whom the present pontiff recently elevated to the cult of the altars.

FBI Asked to Investigate Roman Catholic Group

Last June 13, the pro-segregation Citizens Council of New Orleans called on the FBI to probe charges of un-American and subversive activity lodged against it by a Roman Catholic group.

The FBI was also asked to investigate the activities of the Rev. Joseph H. Fichter, S. J., chairman of the commission on human rights of the Catholic Committee of the South.

In a letter addressed to J. Edgar Hoover, Dr. Emmett Lee Irwin, chairman of the Citizens Council, declared that the Catholic group "should be required to prove these charges before this federal agency." He also stated that the Catholic commission on human rights itself violated Louisiana law since it operates behind "a dark curtain of mystery." Ac-

cording to state law all organizations are required to list their memberships with the office of its secretary of state. Since the Catholic group has failed to comply, Dr. Irwin declared that it should be obliged to tell why it "withholds the names of its members from the public." A probe, he said, might reveal "some interesting information."

Bending the Twig

It is estimated that the 1960 student population of U. S. Catholic schools will be about double the war's-end total of 1945. The authoritative Catholic Conference Education Department gives the following figures:

Present pupils: 4,423,200. Of these, 3,400,000 are elementary pupils; 690,200 high school students.

Present schools: 12,241 with 138,850 teachers.

Funds needed: \$725 millions in the next six years to build 30,000 new grade school classrooms and 5,000 high school classrooms.

Growth: By 1960, it is estimated, there will be nearly five million students—something above four million in the grades and about 800,000 in the high schools. Twenty thousand additional school teachers will be needed.

"Without Natural Affection"

A deplorable incident occurred on Sunday, June 10, in a movie-house at Morelos, Cuernavaca, Mexico, where twelve children lost their lives and another dozen were seriously injured. During the identification of the bodies in the Red Cross Clinic in the vicinity of a Roman Catholic cathedral, according to the local newspaper, some priests and laymen were participating in a very clamorous carnival and refused to tone down the noisy loudspeaker. "What is there to do in this world?" they declared. "Such is life! While some suffer grief, others spend their time in fun."

Growth of Roman Catholic Hierarchy

In the official Roman Catholic publication, the *Pontifical Yearbook* for 1956, are contained data relative to the expansion of the ecclesiastical ranks throughout the world.

The hierarchy of the Catholic Church, as listed in the yearbook, consisted on January 1 of sixty-two cardinals, a decrease of two; 303 residential metropolitan sees, an increase of ten; forty-four archiepiscopal residential sees, no change; 1,212 residential episcopal sees, an increase of fifty-five; 882 titular sees, no change; and seventy-eight prelates and abacies nullius, an increase of three.

Rutted Road to Rome

Mr. Dag Hammarskjöld, Secretary General of the United Nations, during a visit in the Vatican State several months ago, secured the Pope's blessing for himself and members of his peace mission. Later, he told an INS reporter:

"I realize I'm coming into a difficult situation at a dangerously late hour but I'm fortified by the knowledge that I am doing the right thing, and immeasurably encouraged by my interview with the Holy Father. It was one of the greatest experiences of my life."

Thus one of the highest authorities in the United Nations bends the knee to Rome.

Objections Sustained

On a recent visit in Rome, former President Harry S. Truman was asked whether he still favored American diplomatic representation in the Vatican. He replied: "Yes, indeed. I always favored it. I'm a good Baptist, but I think it would help the peace of the world."

As President, Truman appointed General Mark W. Clark in October, 1951, to be the first American Ambassador to the Vatican, but was constrained to withdraw the appointment because of objections from religious and political groups.

Priest Minimizes Mary, Merits Condemnation

The Church of Rome has disapproved a booklet written by a German priest, in which he minimized the virtues of Mary and placed her on the same level with other creatures.

Osservatore Romano, Vatican City daily newspaper reflecting the official view of the Holy See, declared in an editorial: "The pamphlet has not been placed on the index. Instead it has been ordered 'withdrawn from trade.' This is understood to mean that the author is obligated to withdraw the pamphlet from public sale and not to reprint it without correcting its errors and obtaining the permission of Church authorities."

Rev. John Pinsk's brochure, entitled "Basic and Practical Considerations Regarding Christian Teaching in the Marian Year," was not placed on the index of forbidden books, because, according to *Osservatore*, its writer says "some things that are right and can be accepted at once."

The editorial added that "one can in no way approve the booklet's visible and clear tendency to place the Madonna on the same level with other creatures."

These words contain a "deplorable minimization," according to the Vatican paper, because Mary has been enriched by so many singular prerogatives to raise her incomparably above any other creature."

Rev. Pinsk was censured for disregarding the teaching of the Church of Rome and nineteen centuries of Catholic tradition concerning Mary by basing his writing exclusively on the Holy Bible, which *Osservatore Romano* said he interpreted in his own way. He also disregarded, it was claimed, the basic principles required by theological investigation, principles which Pope Pius XII set forth in an address to the Mariological Congress in 1954.

"In that address the Pope laid down certain norms for Mariological studies. He said that 'the man who considers it possible adequately to define or correctly to explain the Blessed Virgin's great dignity and sublimity from the Sacred Scriptures alone or who thinks that these same Sacred Scriptures can be explained without taking Catholic 'Tradition' and the sacred teaching authority sufficiently into account is very much mistaken.'"

Because these principles were not adhered to by Rev. Pinsk, he found himself unable to respond to Protestant objections about Mary's position, *Osservatore* indicated.

The editorial concluded in calling the booklet "deplorable because it tends to weaken Marian devotion and to extinguish it in the hearts of the faithful."

Avery Dulles Becomes Jesuit Priest

Last June 16, the Reverend Avery Dulles, thirty-seven-year-old son of Secretary of State John Foster Dulles (an elder in New York's Brick Presbyterian Church), was ordained to the Roman Catholic priesthood with thirty-five other Jesuits at Fordham University. Francis Cardinal Spellman, Archbishop of New York, officiated. After the three-hour ceremony, Secretary Dulles, himself a Protestant and elder, uttered these words:

"I feel happy that my son has found a faith and the satisfaction of his faith. I have three children, all of whom I am happy to say are very devout and religious. They have, each of them in their own way, found a communion with God, and for that I am

happy." Reverend Avery Dulles, S. J., became a Roman Catholic in 1940.

Death of Priests in Europe

The Italian magazine *Settimo Giorno* published some revealing news last April. According to this periodical, during a period of eighty-five years the number of priests in Italy has dwindled by two-thirds while the population has doubled.

"In 1871, there were 150,000 priests in Italy and the Catholic population scarcely reached 26,000,000 . . . Since then eighty-five years have passed (scarcely more than the average man's life) and the number of Italians has increased to 48,000,000 while priests have dropped to 47,000.

"The crisis of the religious vocation does not concern only Italy, but spreads and intensifies greatly in other European countries, such as France, Spain and Portugal."

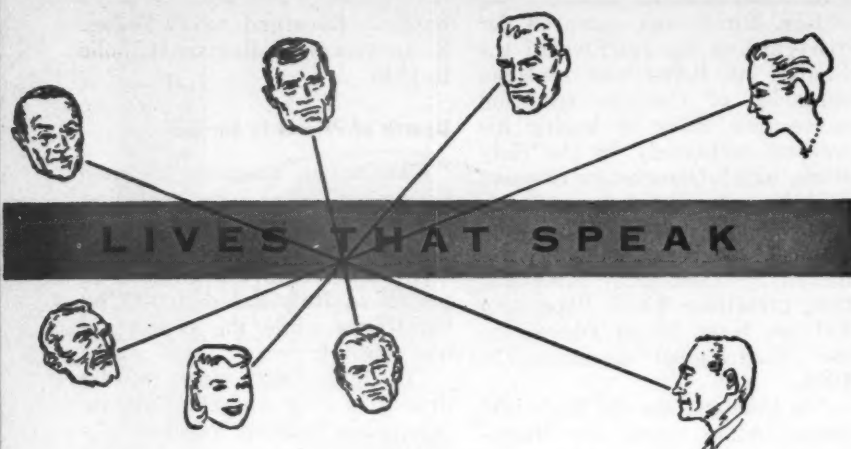
Since the beginning of the century France has had a net loss of about five hundred to six hundred priests annually. At the present time some 150,000 parishes in France are without priests.

Endorsed "Ruthless Regime"

Leaders in the Roman Catholic Church in the Dominican Republic were accused recently of "actively participating" in the political affairs of that country and of having rendered their support to the policies of Generalissimo Rafael L. Trujillo.

The Dominican Revolutionary Party directed a letter to the Pope, criticizing the Most Rev. Richard Pittini, Archbishop of San Domingo, for openly lauding and abetting the dictatorial policies of Trujillo.

Signed by Nicholas Silfa, United States representative of the Dominican Party, the letter declared: "I am appalled to learn that our Catholic Church, through its representative in Ciudad Trujillo, is now participating in Dominican politics . . . To find that the church is publicly endorsing the bloody, repressive and ruthless regime of Generalissimo Trujillo is even more shocking."



The Hour of God Struck for Me

by Jacinto Teran

Four centuries ago, in a revolt against the excesses of the Franciscan Order, a group of monks broke away, establishing a split known as the Capuchins. Decrying the greed and extreme wealth of the order of the poor and the humble founded by the lowly St. Francis, the Poverello d'Assisi, these monks renewed their vows and became mendicant friars, or beggars, refusing even some of the comforts of dress.

From this order comes a monk whose monastic name was Fr. Paulino Maria de Cervatos. Disillusioned by twelve years in the priesthood and by the nominalistic philosophy of Duns Scotus, he finally found the light of Christ. Today, Jacinto Teran, the former Fr. Paulino, is witnessing for the Lord Jesus Christ in the land of Argentina. His testimony should be a compelling call to others to come out of the Roman Church and accept salvation by faith in Christ alone.

I BELIEVE that God elects men for certain definite ministries without injury to their freedom. I feel that I have clear proofs of this in my own life, as well as in the testimony of the apostle Paul.

I was born in 1889 in the small town of Cervatos, Province of

Santander, Spain. At the age of seven, I was destined by the priest of the village to religious service, helping him in the ministry and ceremonies of the church. While studying Latin in a special college, I was profoundly impressed by the Franciscan-Capuchin hab-

it. Accordingly, I entered the novitiate of the Franciscan monastery in the city of Bilbao.

After taking my first vows, I dedicated myself to the study of the Humanities, in order to prepare for the priesthood. In addition, I studied three years of philosophy and related subjects, four years of theology, Canon Law, and other supplementary courses, plus one year of sacred oratory. My studies were pursued in the following colleges: Fuenterragia, Santander, Bilbao, Madrid, and Leon.

ORDINATION

It was in the city of Leon that Bishop Jose Miranda ordained me as a priest. Subsequently, at the age of twenty-six, I approached the altar to say my first mass.

Under the influence of those profound emotions that a new priest experiences, I was far from thinking that one day I would abandon all this as worthless in order to offer to God a true sacrifice, "in spirit and in truth." Soon after my ordination I was sent out to preach because of my predilection and ability for this type of work. In this ministry I covered the principal provinces and cities in Spain, occupying the pulpit in cathedrals and large and small parochial churches.

During the twelve years of my priestly ministry I resided principally in Leon and Madrid, though I was able to travel through Europe on two occasions. On one of these visits I went to Rome and kissed the hand of the Pope. Meanwhile I cultivated the friendship of a high dignitary of the Vatican, who revealed to me many secrets.

RENUNCIATION

But the hour of God struck for me. He had prepared me for His vineyard intellectually and socially, but I was lacking one thing: to know the Christ who redeems and saves and to understand His teachings. A series of circumstances took place that eventually led me to leave the monastery. In February of 1929, I left the monastery of Salamanca. By the 24th of October of that same year I disembarked in the port of Buenos Aires, in South America.

Through the influence of my friend in Rome, I went there as a secular priest, assigned to the diocese of Tucuman in Argentina. But this was not the will of God for me. Consequently, when I was rejected by the Pope's Nuncio in Buenos Aires and the Bishop of Tucuman wrote me asking things that were impossible for me, I renounced completely the Holy Mother Church.

During these days and under such circumstances, I had to suffer a lot. It was after the war, and there was a great deal of unemployment. But God, who is rich in compassion and moves events to suit His own purposes, had already prepared the way for me.

CONVERSION

After Paul's miraculous conversion on the road to Damascus, the Lord sent him to a man by the name of Ananias, who lived on a street called Straight. Likewise, the Lord in His infinite goodness was preparing the way for me. My "Ananias" was the Rev. Jose Maria Rodriguez, who opened to me the great doors of evangelical truth, and showed me the errors of Roman Catholicism with admirable patience and wisdom.

Pastor Rodriguez, already converted from darkness to the marvelous light of Christ, baptized me, making me a member of his church. He did so much to help me toward the solution of my economic as well as spiritual situation that I want to express here my gratitude to him for all he had done.

I can still remember the details of my conversion. For a number of weeks my spirit was being illuminated by the light of the Gospel and by my many conversations with Pastor Rodriguez. Then on December 20 my soul was very sad, and I was affected by a strange feeling. Around five o'clock in the evening the words of John fixed themselves persistently in my mind: "And the blood of Jesus Christ His Son cleanseth us from all sin." It seemed as though some drops of this blood were falling upon my head, and I felt that little by little they were penetrating the innermost part of my being.

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Automatically I fell on my knees. I prayed intensely, with furtive tears rolling down my cheeks. It was a solemn moment, in which I consciously accepted Christ as my Saviour. One does not easily forget such moments.

Eight days after my conversion I was baptized, and then began my activities in preaching the Gospel.

NEW MINISTRY

I found it very easy to abandon all the Catholic atavisms, for once having understood the fundamen-

tal question of regeneration by faith, all I had to do was to transfer what I had learned to the new field to be used in fighting the new battle of the faith and of the Gospel of Christ. It was during this period that I established my home.

In March of 1931 I was accepted by the Evangelical Union of South America, with the responsibility of conducting three months of evangelistic campaigns in the churches of that mission. Later on I was appointed assistant to the pastor of the city of San Nicolas. But in March of 1932 I was sent to the city of Rosario as assistant to one of the missionaries, with whom I worked for three years. Simultaneously two churches of that city invited me to the pastorate. I accepted the invitation from the Central Church and remained there for five years. Later on I continued in the ministry for eight months in the church of the Southern District of the same city.

Without sacrificing my ministry, I took studies in diplomacy and obtained my licentiate in the faculty of Economic, Political and Social Sciences.

For six years now I have been working in the pastoral ministry

"Ego Te Absolvo . . ."

I, Berardo de Visantoña, of the Franciscan-Capuchin Order, Provincial of the Province of the most sacred Heart of Jesus, commonly called Castilla, Spain,

To my beloved in Christ Rev. Fr. Paulino de Cervatos, greetings in the Lord and Seraphic blessing.

Out of many other things of great importance, one which is the most important is for me to choose strong laborers for the work in the vineyard of the Lord and grant them, after examinations, the ministry of hearing confessions for the salvation of souls.

Since I certainly know that you know Theology and have kept honesty and religious life, by the present letter I appoint you to hear the confessions of laymen of both sexes and of the nuns and monks of our Order.

Therefore, to gain the merit of saving obedience, I grant you the office of confessor, that, under subjection to your respective Superiors, and after obtaining from the Ordinaries the faculty to hear confessions of the other laymen, you might hear confessions fruitfully.

This present faculty is valid for the time at my will.

It is good also as far as I am concerned and depends on me, and in the same sense, to say the sacrifice of the Mass and to preach the Word of God.

Given in Madrid, on July 6th, 1921.

Fr. Berardo de Visantoña
M. Provincial

question ? mark

by Angelo Lo Vallo

Question: *What is the Roman Catholic Angelus?*

Answer: The Roman Catholic Angelus is a prayer which Catholics recite morning, noon, and night, when the church bell rings, in honor of Mary, the mother of Jesus.

The words are the following: (1) "The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost"; (2) "Behold the handmaid of the Lord, be it done unto me according to Thy word"; (3) "And the Word was made flesh, and dwelt among us."

The practice of ringing the Angelus bell three times a day can be traced back to the days of the Crusades (1095). In the beginning, the bell was rung twice a day, a half-hour preceding sunrise and sunset, to remind the Roman Catholic people to pray for the success of the Crusades. About three and a half centuries later, the noon bell was added. At first, the Lord's prayer was the only prayer connected with the Angelus, but later the Ave Maria was substituted for the Lord's Prayer. The custom of tolling the bells three separate times at about one minute intervals, one Ave Maria being said each time, was introduced later by a decree of the Holy Office at the Vatican, the end of the prayer being to beg Mary to destroy all existing heresies.

The Angelus as it is now practiced by Roman Catholics is of more recent date. Nevertheless, the Angelus, as observed by Roman Catholics, merely adds up to this: that Roman Catholics believe in Mary more than the blessed Trinity; that this belief automatically gives them a more esteemed position in the Roman Catholic system.

Question: *Can you explain why Roman Catholics dislike the term "Roman" when used in reference to their church? They apparently want their church to be known as the Catholic Church. How can they justify their stand?*

Answer: Of course, they cannot. As a matter of fact, they labor under the delusion that their church has a complete monopoly over the term Catholic. On the contrary, the official title of their church is "The Holy Roman Catholic and Apostolic Church." This designation is repeatedly found in the decrees of the Council of Trent in the sixteenth century; in the Creed of Pius IV promulgated in the sixteenth century; and of the Vatican Council in 1870. Then, too, Pius XI, when referring to the church in his encyclical on the Christian Education of the Youth (Dec. 31, 1929), denominates it as "The Holy Roman Catholic Church." If one of their popes employs this title, there is no reason why Roman Catholics should be ashamed of it or dislike it, though the term "Roman" and "catholic" are mutually exclusive.

Question: *On different occasions, I have observed priests, when not saying Mass, reading a bulky black book. Is this the Bible? If not, what is it?*

Answer: No, it is not the Bible; it is a substitute for it. The bulky black book that Roman Catholic priests use is called the Breviary or Office. Every Roman priest owns four volumes of the Breviary, one especially drawn up for each season of the year.

Each volume of the Breviary has the psalter (the 150 Psalms), arranged for every day of the

week; hymns, prayers, antiphons, responses, lessons (which are replete with pure legend), and other reading matter proper to the Roman Catholic liturgical season and day. When a Roman Catholic male subject receives the sub-deaconate, the deaconate, and priesthood, he swears under oath, on each occasion, to recite the Breviary every day as long as he lives. Thus he obligates himself to do so under the pain of mortal sin.

Actually a Roman Catholic sub-deacon, deacon, or priest is bound to say certain portions of the Breviary at specified hours of the day. However, they fulfill the duty of reciting the Office if they do so within the twenty-four hour limit of each day. Otherwise, they commit a mortal sin.

Question: *I have read in Roman Catholic literature that Protestants were followers of Reformers who, being immoral, taught immoral doctrines. For proof Roman Catholic authorities cite Luther's maxim: "Sin boldly, but believe more boldly still." Did Luther actually say these words? If so, what explanation can be given?*

Answer: At all times, we must make clear to Roman Catholics, whether they be clerics or laics, that Protestant Evangelicals believe that Christ and Christ alone is the head, leader, author, and finisher of their faith and church. We need not waste our time defending the Reformers against the calumnies and lies manufactured by the Roman Church. The Reformers themselves, during their own lifetime, refuted these false accusations in a splendid manner.

As to the statement attributed

to Luther, "Sin boldly, but believe more boldly still," some Roman Catholic authors quote him out of context, erroneously putting on his phrase an interpretation that is not only strained but also puerile. Moreover, other Roman Catholic historians and theologians hold a contrary view. For instance, Rev. Hartmann Grisar, S. J. (the foremost Roman Catholic authority on Luther) supports our argument when he writes:

"The famous expression 'Sin boldly, but believe more boldly still,' which Luther embodied in a letter written from the Wartburg to his friend Melancthon, under date of August 1, 1521, is to be ascribed to his strong prepossession in favor of his theory of salvation by 'faith alone.' *This paradoxical aphorism was not, as has frequently been assumed, a command to commit sin, against which Luther always wrote and preached, but a very offensive hyperbolic expression of the certitude, inculcated by him, that faith in a merciful God suffices to obtain pardon for all sins, provided that faith in God is 'boldly' asserted.*" (Martin Luther: *His Life and Work*, by Hartmann Grisar, S. J., pp. 205-206. Italics added.)

Question: What is a mendicant friar?

Answer: The word mendicant is derived from the Latin verb *mendicare*, which means to beg. Mendicant friars are members of religious communities in which, by a vow of poverty, they individually renounce all proprietorship, and sustain themselves on charity or on the fruits of their own labors. Although the individual mendicant friar cannot inherit and acquire property because of his vow of poverty, the religious order to which he belongs can. For Roman Catholic Canon Law holds that a religious order is a juridical moral person, and, as such, it can buy, inherit, sell, or administer any type of property.

This right granted to religious orders produced many abuses, especially in the Middle Ages when they owned in different countries most of the tillable lands, the

richest churches and mansions, and so on. In fact, these widespread abuses were partially responsible for the Reformation of the sixteenth century. Even today the wealth of these religious orders is enormous. But the exact estimates are never allowed to be published by the Roman Church.

The principal mendicant orders of the Roman Church are the following: the Dominicans, Franciscans, Augustinians, and Carmelites.

Question: Does the Roman Catholic Church prohibit her people from reading the Bible?

Answer: This question needs to be explained carefully in order to clarify many doubts on this important matter. Today, the Roman Church officially permits her people to read a Roman Catholic authorized version of the Bible. Although a partial indulgence of 300 days may be gained by a Roman Catholic subject who reads the Bible for at least fifteen minutes each day, only a very small percentage of Roman Catholics do so, chiefly because the Roman Church has not offered much encouragement. When Catholics are given official permission to read an authorized version of the Bible, this does not include permission to interpret it according to their own private and personal judgment. As a matter of fact, Roman Catholics must at all times be prepared to give up the right to exercise their private and personal judgment, and to submit completely to the private and personal judgment of their "infallible" pope. They must blindly accept only that interpretation of Scripture authorized by their Church.

In addition, Roman Catholics are explicitly forbidden by Canon Law to read any Bible printed, edited, or translated by Protestants. To be precise, Canon 1399 reads as follows: "By the very law are forbidden: editions of the original text, or of ancient Catholic versions, of the Sacred Scriptures, also of the Oriental Church, published by non-Catholics; likewise any translations in any language made or published by them." (*New Canon Law*, by Rev.

Stanislaus Woywood, O.F.M., p. 288, sec. 242.) Thus, if a Roman Catholic were to read a Bible which is the work of Protestants or of other non-Catholics, he would commit a mortal sin, and thus be a fit subject for the fires of Hell.

Question: From time to time I notice that the editors of *Our Sunday Visitor*, a Roman Catholic weekly, often claim that the Roman Church is the main bulwark against communism, simply because no Roman Catholic is a Communist. Does their assertion square with the facts?

Answer: The assertion is one plank in the Roman "party line" and provides a handy weapon in countries such as Colombia where non-Catholics are often branded as Communists, thereby becoming part of the common enemy. However, the truth of the matter is that Communism seems to flourish best in Roman Catholic countries, such as Italy, France, and even Latin America.

To be specific, the *New York Herald Tribune* reports thus about Communists and pro-Communists within the Roman Catholic fold: "The 'crypto-communist' movement among certain Catholics on either side of the Iron Curtain, both in Europe and in Asia, was assailed today by the Vatican newspaper *L'Osservatore Romano* in a three-column editorial. The movement, a quarter of a century old, has grown recently to such an extent that the Vatican now is making a determined effort to halt it. It is based on the idea that it is possible for Catholics to collaborate with Communists, or to take pro-communist stands, in spite of the statements condemning communism . . .

"According to the '*L'Osservatore Romano*, some 'progressive' Catholics obviously are motivated by good will, but others have been accepting pay for their activities from presumably communist sources, while continuing to masquerade as still loyal Catholics." (*New York Herald Tribune*, Jan. 17, 1956. Italics added.) Another writer once observed that the leading Communists of Italy could be found at early morning mass.

Dead Christ

(Continued from page 15)

Saviour's crown of thorns. On the Friday before Easter, "the king, with his wife and mother and brothers, riding in a carriage at the head of a procession, with archbishops, abbots, and other religious men, with nobles, and a countless host of people, raised the cross above his head with tears, and all worshiped it with due reverence and devotion. When the cross and crown of thorns reached the cathedral all the bells in the city were rung; and as the king and clergy and people returned from the worship of the cross and the crown of thorns, with clasped hands glorifying God, a sight more joyful the kingdom of France had never seen."

At Venice, Italy, there is a portion of the true cross which, together with a part of the Saviour's clothing, and some of the earth which imbibed His blood, is displayed for the veneration of the people.

It is utterly impossible to estimate the quantity of the wood of the true cross which existed at one time in Europe; but it may be safely affirmed that there was enough timber to construct a modern Empire State Building. All this wood was devoutly worshiped and preserved as the most sacred earthly treasure. And yet there has never existed credible evidence that one piece of it belonged to the cross on which Jesus was nailed.

LIVING CHRIST OR DEAD CHRIST?

In the Roman churches we can see people genuflecting, bowing, adoring, serving, asking favors and dropping coins before crucifixes, representations of the dead Christ. This dead Christ hangs on the rosaries affixed to the waists of Catholic monks and nuns and bumps against their knees as they move about.

Jesus died only once on the cross and is there no more. He was buried and rose from the dead, but is now *living* forever and ever, being seated on the right hand of the Father. (Mark 16:19; Luke 24:51; Eph. 4:8-10)

Jesus Himself says: "I am with you alway, even unto the end of the world." (Matt. 28:20) "I am He that liveth, and was dead; and, behold, I am alive for evermore." (Rev. 1:18) The crucifixes hanging in the churches, venerated and adored, are scarcely more than a mockery. They cannot be with us always and everywhere. Any pretext to kneel before them is simply false worship. Our living Lord, however, is constantly with us and is everywhere.

As true Christians we need to abide in the living Christ, following the teaching of St. John: "Little children, keep yourselves from idols." (1 John 5:21)

We should "walk by faith, not by sight." (2 Cor. 5:7) To those possessing faith God is real and living. He hearkens to the cry of all those who seek Him in truth.

"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Hebrews 7:25)

¹ Rev. Charles Joseph Hefele, D.D., *A History of the Church Councils* (Edinburgh, 1872), Vol. IV, p. 737.

² John Gilmary Shea, LL.D., *The Catholic Educator* (New York, 1869), p. 165.

³ Rev. Edward L. Cutts, D. D., *History of Early Christian Art*, p. 201.

⁴ A. D. Howell-Smith, *Thou Art Peter* (London, 1950), p. 537.

⁵ William Cathcart, D. D., *The Papal System* (Philadelphia, 1872), pp. 282, 283.

The Hour of God

(Continued from page 19)

in the great metropolis of Buenos Aires, my pastorates being among the Baptist churches. Together with this work, which is essential for me, I have dedicated myself to teaching in an evangelical seminary and in a school under the Ministry of the Navy.

"I BELIEVE . . ."

In a sketch, these are the main steps of my life. The most intimate and spiritual ones, which I realize are the most interesting, would be too long to narrate. I firmly believe in the work of divine Providence in the lives of men, because I have experienced it in my own life. I believe in the truth of the Gospel of Christ, of which the Roman Catholic doctrine is a caricature. I believe in the power of that Gospel to transform the world and bring it to the saving truth which is in Christ.

I am convinced that the work done by Christ's Mission and the CONVERTED CATHOLIC magazine is most excellent. For there are many Roman Catholic priests who like me need a helping hand in order to come out of the darkness of Roman Catholicism into the admirable light of true Christian doctrine, and above all to the feet of Christ.

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Roman Catholic Bible

(Continued from page 13)

prayed to Abraham, one of the greatest of the Saints, but even Abraham could not help him. Why then go to a lesser saint? Why go to Mary or any of the saints, if we can go to Christ? In Luke 11:27-28 Jesus put the Word of God before His mother and rebuked the one who praised her. In Matt. 12:46-50, He completely ignores His mother's request.

In Acts 1:14, Mary is mentioned for the last time. Why didn't Paul tell his converts that she would intercede for them? Why did he fail to mention her in any of his epistles? Why should the letters of the New Testament ignore her? Is it conceivable that they would have if she could really influence her resurrected and glorified Son? There is not a verse in Scripture that teaches that those who leave this world can pray for us. It is in this life only that we can intercede for each other.

In 1 John 2:1-2, we read, "But if anyone sins, we have an advocate with the Father, Jesus Christ the just; and He is the propitiation for our sins." Who is our Advocate? Mary? No! Jesus Christ. Who is our Propitiation? Mary? No! Jesus Christ. Why no mention of Mary if she can intercede? That, my friends, should settle it.

6. Can the priest forgive sin?

In this Roman Catholic Bible there is a question that was once asked by the scribes. It was this: "Why does this Man speak thus? He blasphemes. Who can forgive sins, but only God?" (Mark 2:5-11) Jesus accepted that question at its face value. They were right. No one but God can forgive sins, and for a mere man to claim that he can is blasphemy. Jesus answered by saying, "The Son of Man has power on earth to forgive sins." Hence, He was not a mere man: He was God. No man can forgive, but He did forgive, so He was God. But no priests or ministers can forgive sin because they are men. We can go direct to God through our Mediator, Jesus Christ, and be forgiven.

But, you ask, what about John 20:23? That, my friend, was spoken to the "Disciples," not just the "Apostles," as the text clearly shows. The word "Apostle" is not used.

Every believer (or disciple) is a priest according to this Roman Catholic Bible (Apocalypse 1:6), and as such has the power (authority) to say, "Your sins are forgiven you in the name of Jesus Christ, if you receive Him as your Saviour." By the same token every believer (or disciple) has the power (authority) to say, "Your sins are retained (not forgiven) if you do not receive Jesus Christ as your Saviour."

It was the chief apostle of the Roman Church that made this clear when he stated to Cornelius, as found in this Roman Catholic Bible in Acts 10:43: "To Him all the prophets bear witness, that through His name all who believe in Him may receive forgiveness of sins."

7. Do we go to purgatory when we die?

We could read this Roman Catholic Bible through from the first word to the last and we would not read one single verse about purgatory, for purgatory is nowhere even mentioned in the entire Book. There is no purgatory in the Bible. Then it must have been invented by men, for God does not speak of it. Search and see.

On the other hand, this Roman Catholic Bible tells us that if we are God's children we go straight to be with Christ when we die. Let me read it to you: "To depart

and to be with Christ . . . far the better." (Phil. 1:23) You see, when we depart this life we do not go to purgatory for Christ is not there. We go directly into His immediate presence. We go to be with Him where He is.

"Exiled from the body . . . at home with the Lord." (II Cor. 5:8) The moment we leave the body we are in the presence of our Lord. That is the plain, unmistakable teaching of this Roman Catholic Bible, of the infallible Word of God.

That means that the Christian will never have to suffer for his sins. His judgment is past. Let me read it to you in this Roman Catholic Bible, from John 5:24, and may God enable you to believe it. Listen! "Amen, amen, I say to you, he who hears My word, and believes Him who sent Me, has life everlasting, and does not come to judgment, but has passed from death to life." Hence, there can be no such place as purgatory.

Did not the thief on the cross go directly to be with Christ? The promise of Jesus was, "Amen I say to thee, this day thou shalt be with me in paradise." Not in purgatory, mark you, but in paradise. And if the dying thief did not suffer for his sins, when he repented and turned to Christ, why should you? No, my friend, you will not go to purgatory for there is no such place. If you are saved you will go straight to heaven to be with Christ.

Jesus endured all the suffering necessary. He atoned for your every sin. No suffering of yours could help in the least. It is His

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blood that cleanses from sin, not your sufferings. (1 John 1:7) Nothing that you can pay can get your loved ones out of purgatory for, since purgatory does not exist, they are not there.

In 1 Cor. 3:8-15, Paul speaks of our work, not our salvation. He is talking about rewards for faithful service. These we will receive at the Judgment Seat of Christ. This passage does not even suggest purgatory. The Bible nowhere says that God created purgatory.

8. Do we need to be born again?

That question too is answered in this Roman Catholic Bible. You will find it in John 3:3,7. "Jesus answered and said to him, Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. Do not wonder that I said to thee, you must be born again." So then, unless you have been born again—born from above—you will never go to heaven at all. That is what the Bible says.

Now please do not confuse the new birth with water baptism, for baptism has nothing whatever to do with it. The new birth is the implantation of Divine Life—the life of God in the heart of man—

by the Spirit and the Word. Water, in John 3:5, refers to the Word. (See Eph. 5:26, James 1:18, 1 Peter 1:23.) The thief was not baptized. Baptism saves no one, nor will it save you. "You must be born again." Have you, my friend, been born again?

9. Is salvation through Christ or the Church?

Many people think it is the Church that saves and that there is no salvation outside the Roman Catholic Church. They confuse the Church with Christ. But what say the Scriptures? How does this inspired Roman Catholic Bible answer this all-important question?

"But to as many as received Him He gave the power of becoming sons of God." (John 1:12) What does it say? How do we become God's children? By receiving Him, Jesus Christ, as our Saviour. It doesn't say a word about the Church, does it?

"Those who believe in Him may not perish, but may have life everlasting." (John 3:15) How? By belonging to the Church? No. By believing in Him, the Lord Jesus Christ.

"For God so loved the world that He gave His only begotten

Son, that those who believe in Him may not perish, but may have life everlasting." (John 3:16) Again, not a word about the Church. Once more it is Christ. All who trust Him have everlasting life.

"He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him." (John 3:36) It depends entirely on your relationship, not to the Church, but to Christ. It is Christ who saves. The Church is not mentioned.

"I am the way . . . No one comes to the Father but through me." (John 14:6) It was Jesus who said that. Note, if you will, He did not say, "The Church is the way; no one comes to the Father but through the Church." No, my friend, He said "I am the Way." Jesus Christ is the one and only way to God.

"He who has the Son has the life, He who has not the Son has not the life." (1 John 5:12) The same answer again, this time from the inspired lips of the apostle John. Not the Church but Christ. "He who has the Son."

"Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." (Acts 4:12) That is from the pen of Peter and it is the authoritative voice of the great apostle himself. What does he say? He tells us that salvation is in Christ and in no other. "No other name," he says. Neither the name of Protestantism nor Roman Catholicism. No minister, no priest, no pope, neither the Virgin Mary nor any saint. "No other name under heaven," he insists. No Church of any kind. Salvation, declares Peter, is through Christ and Christ alone. Then why not turn to Christ? For this wonderful Roman Catholic Bible tells us that it is Christ and not the Church who saves.

10. Are we saved by works or by faith?

Some say by faith, works and the sacraments. The Roman Catholic Bible says by faith. Which is right? If by works, it


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cannot be by faith, and if by faith it cannot be by works. Either you save yourself by works or else God saves you by faith. Are you going to afflict your body and count your beads in a vain effort to save your soul by works? Are you going to attempt to lay up merit in heaven by your tears and your prayers, long fastings and Church observances, pilgrimages, monastic or convent living and sacraments? Are you going to suffer all this when God in this Roman Catholic Bible tells us that salvation is "not by works"? How foolish! But now let us read once again from this marvelous Book:

"For we reckon that a man is justified (accounted righteous, saved) by faith independently of the works of the Law." (Rom. 3:28)

"To him who does not work, but believes in Him who justifies the impious, his faith is credited to him as justice." (Rom. 4:5)

"God credits justice without works." (Rom. 4:6)

"Man is not justified by the works of the Law, but by the faith of Jesus Christ . . . we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the Law; because by the works of the Law no man will be justified." (Gal. 2:16)

"For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God: not as the outcome of works, lest anyone may boast." (Eph. 2:8-9)

"Not by reason of good works that we did ourselves, but according to His mercy, He saved us." (Tit. 3:5)

That, my friend, is what the Roman Catholic Bible says. What are you going to do about it? All these verses that we have read tell you in plain, unmistakable language that you are not saved by works but that you are saved by faith.

Then where do works come in? James answers that question. "Show me thy faith without works, and I from my works will show thee my faith," he says. (James 2:18) Works follow faith. Faith produces works.

If you are saved your life will show it. You work for God because you *are* saved, not in order to be saved. "Faith without works" is dead. If there is no change, if you still commit the same sins, if you have not been delivered and set free, then there is no evidence that you are saved. "If any man is in Christ, he is a new creature; the former things have passed away; behold, they are made new!" (II Cor. 5:17)

WELL, NOW, will you believe God's Word as recorded in this Roman Catholic Bible, or will you believe the teachings of man? It is for you to decide. Remember, there are only two religions in the entire world, man's and God's. Man's is by works—his own efforts, his fastings and prayers, his obedience to the church. That makes him his own saviour. God's is by faith in the finished work of Jesus Christ. Jesus paid it all. "He who is just lives by faith." (Rom. 1:17) That makes Christ his Saviour.

Oh, then, my friend, turn from all reliance on yourself, your own efforts, and all your works or sacraments, and open your heart to Jesus Christ. Receive Him as your own personal Saviour, rely on His shed blood, and trust Him to save your soul. "Come to me," He says, "all you who labour and are burdened, and I will give you rest." (Matt. 11:28) Never yet has He turned anyone away. "Him who comes to Me I will not cast out," He declares. (John 6:37) Oh, then, come to Him. Will you do it? Do it and do it *now*.

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The Risk of Being Catholic

In London on December 12, 1955, one of Britain's best known psychologists said that Roman Catholics were the most delinquent group in Britain.

The speaker was Mrs. Margaret Knight who occupies Chair of Psychology at Aberdeen University.

She was speaking before the national Secular Council.

She said: "The religious training of the Roman Catholics does not keep men out of gaol or women from leading an immoral life.

"The proportion of Catholics in this country is eight per cent.

"Yet 26 per cent of the women in Holloway gaol are Catholics.

"And about 23 per cent of the delinquents in Borstal are Catholics."

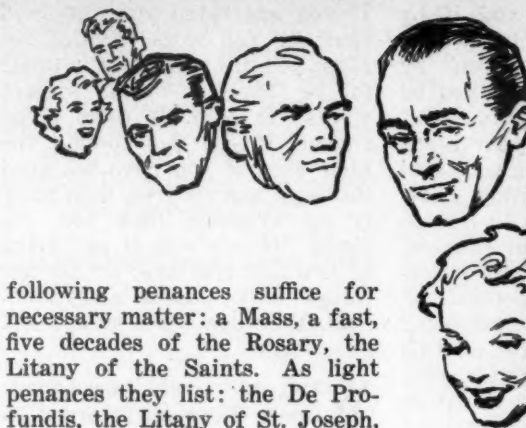
Coming from such an authority as Mrs. Knight, whose specialised duty it is to study this question, this should make an impression on even the most credulous.

The Rock, Jan. 12, 1956

The Price of Sin

If a penitent confesses a grave mortal sin, to give a penance or six or seven Our Fathers and Hail Marys which would take only a few minutes, would not only not equal the gravity of the offense but also, and this seems to me most important, would give the penitent a false impression that the priest doesn't consider what happened as being too serious...

McHugh and Callan state the



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following penances suffice for necessary matter: a Mass, a fast, five decades of the Rosary, the Litany of the Saints. As light penances they list: the De Profundis, the Litany of St. Joseph, five Paters and five Aves—*Moral Theology* (Wagner, 1930), II, n. 2761. They add "For a sufficient reason (e.g., the sickness of the penitent, the probability that a grave penance will keep him from future confession, the fact that his sorrow is very great or that he has gained a plenary indulgence, the performance of satisfaction for him by the confessor himself) the quality of a penance may be lessened. A grave penance may be lightened by joining it with some duty already owed, e.g., by requiring the penitent to say the Rosary while hearing Sunday Mass."

The Priest, December, 1955

What Price Catholic Votes?

The contributions which the Catholic Press has made "to the spiritual life of the nation" and its concern for the "moral education of young people" were praised by President Eisenhower

in a letter saluting the observance of Catholic Press Month during February.

Received at the headquarters of the Catholic Press Association here, the President's letter said: "Please convey to the members of the Catholic Press Association my appreciation for their contributions to the spiritual life of the nation, and of their concern for the moral education of young people. To all of you I extend warm best wishes for a fruitful observance, one which will foster good citizenship among those who participate in it, in communities large and small throughout the country."

North Carolina Catholic, Feb. 3, 1956

"Nauseating" Sacred Heart

Most representations of Christ as the Sacred Heart may please a young girl, "but they may nauseate a grown man," the Rev. Anthony Lauck, C.S.C., a priest-sculptor at the University of Notre Dame, writes in the June *Catholic Digest*.

He contends that most pictures of the Sacred Heart are poor because they are usually done "by magazine illustrators, not artists... A sacred image ought to impress us more deeply and lastingly than a magazine cover. The sacred image represents an eternal truth."

The Register, June 10, 1956

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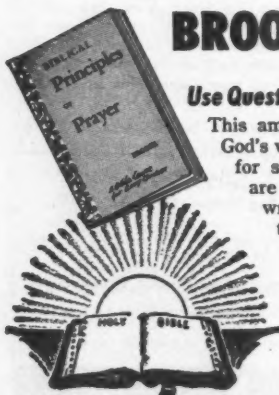
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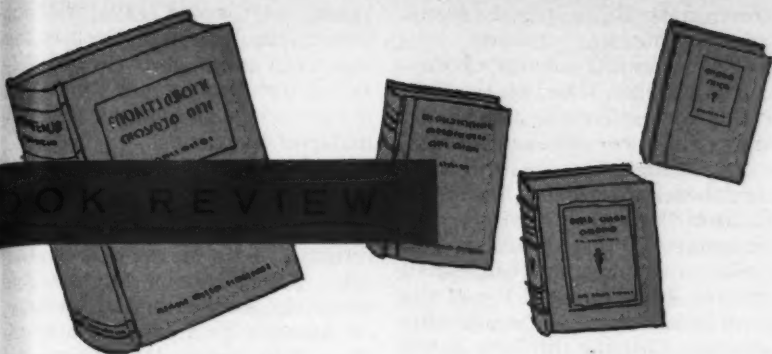
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The Virgin Mary: The Roman Catholic Marian Doctrine, by Giovanni Miegge (Philadelphia, *The Westminster Press*, 1956; 196 pp., \$3.50)

THE *labarum*, or standard, of the 1954 Marian Congress at La Salette, France, showed the Virgin Mary in hieratic countenance against the backdrop of the crucified Christ. Mary was portrayed with her arms stretched out, in the act of offering her Son and supporting His arms. Such a representation, carrying all the chrism of authority, embodies the mariological theme representative of twentieth-century Catholicism: co-redemption, that is, active participation of Mary with Christ in the redemption of the world.

With this in mind, one cannot help agreeing with Giovanni Miegge, professor of church history at the Waldensian Faculty of Theology in Rome, that Marian devotion undoubtedly constitutes one of the most striking manifestations of the contemporary Catholic scene. For the last hundred years or so, the whole Catholic gamut of spontaneous manifestations of the supernatural has been practically monopolized by Marian apparitions and revelations. The figure of Christ seems to have been virtually eclipsed in the popular imagination. Though it is true that the hallowed mysteries of the altar, with their Christ-centered motivation, still form the core of the official liturgy, no one can deny that the heart of the average Catholic does not belong to that esoteric mysticism which is the privilege of a small intellectual minority.

Professor Miegge rightly says:

"Catholicism in our time feels itself to be living in an age that in devotion to Mary is second to no other, probably not even those great centuries of mariology, the twelfth and thirteenth. The twentieth century presents, moreover, a doctrinal superiority over that golden age of veneration of Mary. On the one hand, Marian theology through a century of work on it has reached a definiteness and an awareness of itself that the great Marian theologians of the Middle Ages, St. Anselm, St. Bonaventura and St. Bernard, did not attain. On the other hand, the desire to make the laity Mary-conscious has never been served by means so potent or a desire so strong." (p. 15)

TO UNDERSTAND the motivation of such an impressive Marian drive, one must take into consideration the great effort that the Roman Church is putting forth to regain the lost masses. Fighting a relentless battle to retain control in a social milieu deprived of Catholic philosophy (using the word broadly), the Roman Church looks upon "the discovery of the Madonna" as a powerful instrument to mediate the conversion of the masses to Catholic life. To use the language of Ortega y Gasset, the Roman Catholic Church is set to face the commitment common to all contemporary Christianity: the mass-man.

José Ortega y Gasset divides contemporary man into two discrete classes: those who make great demands on themselves, piling up difficulties and duties; and those who demand nothing special of themselves, but for whom to live is to be every moment what

they are, without imposing on themselves any effort toward perfection. This latter species constitutes the mass-man, who in the last hundred years has powerfully arisen from sub-history to the historical level.

Conscious of the political and social domination of the mass-man, the Roman Church also knows that, barbarized, elemental and incapable of thinking as this mass-man is, he is still capable of intense emotional feelings. Consequently, the Catholic hierarchy (regardless of the implied theological deterioration) is trying to effect a rebirth of Christian faith among the masses by way of a Marian mediation that is confessedly psychological and pietistic. Analyzing the make-up of this psychological drive, the author explains:

"The Marian preaching particularly lends itself to this with its appeal to simple and elemental feelings. Mary, in her character of woman, virgin and mother, gathers to herself the most potent and universal emotions. There is the subdued and nostalgic adoration of the drowsy child that is forever in us, desirous of caresses and protection. And there is the attraction, all the more heady the more it is sublimated and repressed, to which man is subject in the presence of the eternal feminine. In this fascinating symbol the most typical Christian qualities are brought together; goodness, pity, and the mercy that redeems and pardons. In the Marian preaching these qualities commend themselves, using as the vehicle of their appeal a symbol of tremendous psychological power." (pp. 15, 16)

FAR FROM DENYING the inescapable commitment that the mass-man poses to present Christianity, we think with Professor Miegge that "there is no intrinsic evidence why the Gospel, the eternal Gospel of our Saviour Christ Jesus, the Jesus of Nazareth, prophet and master incomparable, of the Crucifixion of Golgotha and of the Resurrection, should not be able to address itself directly to a generation confused and lost as ours is, without going through the

psychological and theological mediation of Marian piety." (p. 17)

The author is right in pointing out that the very fact that Marian mediation in a return of the masses to Christ is so vehemently stressed by the promoters of the Marian cult proves that "this idea is felt by Catholicism itself to be a paradoxical novelty in little conformity with the constant universal and established traditions of Christianity." (p. 17) At this point, one great question arises as to what are the logical and historical premises that have compelled the Catholic Church to take a history-making stand on a Biblically wrong ground.

The decision of the author to confine himself only to the history of the dogma in his quest for an answer to the above question shows evidence of Christian concern and scholarly honesty. "It would be easy," he says, "to write another kind of book by more general use of the parallels of the history of religions, drawing upon the turbid sources of popular superstitions and applying to that material some elementary principles of psychoanalysis. But the end we set for ourselves is not to show a series of curiosities or to carry water to the mill of the irreligious of our day. Rather it is to discuss among Christians a problem that however grave should not be insoluble, and, for a solution, must be treated with respect." (p. 19)

This sober approach should recommend the book to the consideration of Catholic students, who have recently promoted this part of Roman Catholic doctrine to the dignity of theology of university grade.

PROF. MIEGGE seems to be confident that it is possible to find within the limits of the history of dogmas a meeting ground with Catholic students so that a fruitful discussion might be developed. Such an attitude, respectable as it is, appears to us rather quixotic. At any rate, we do agree with the professor that the present-day Catholic theologian has adopted a more ductile concept of history, abandoning therefore the unwarranted yet traditional position of

forcing the Biblical text to support the Marian potpourri.

The historical concept of Cardinal Newman, based on the definition of the dogma as a living entity that develops deterministically through time according to its inherent dynamics, has come to form the rationale of the contemporary Catholic position. The Cardinal's conception (bearing an evident Anglican mark) cost the excommunication of many outstanding Catholic thinkers in the modernistic heyday. Today, the church which condemned those thinkers applauds the theory and makes it her battlecry.

Now that Roman Catholic theologians have cleared the field of the pointless claim of Biblical substantiation, the whole matter of mariology finds its locus where it rightly belongs, in the field of Catholic dogmatic and liturgical creation. In the eyes of these theologians, as Prof. Miegge wittingly points out, "for such development it is enough to have its own point of departure in the New Testament, a geometric

point, one would say, without dimensions." (p. 21) Such is the sad truth as far as Biblical fidelity is concerned; for Catholicism it has become an abstract and immaterial issue.

PASSING ON to an analysis of mariology, the author states its intrinsic laws of growth in the four principles of singularity, propriety, eminence, and analogy or likeness to Christ. Each of these four principles having an almost inexhaustible genetical charge, it is only too evident that the mariological field is (to use Bergsonian language) an open dogma whose evolutionary patterns are practically limitless and predictable only to a certain extent.

We concur with Prof. Miegge that "one can accept *a priori* as Marian dogma all that it will be possible to assert as being the development of the divine Maternity and of the mediation of Mary according to the four principles put forward above. No celebration of Mary will ever be too hyperbolic according to the principle of singularity. No glorification of saints or martyrs but will add its potent contribution to the glory of Mary, according to the principle of eminence. Her greatness as mediatrix will find no other limits than those of a perfect likeness with Christ the Redeemer, according to the principle of analogy. And her apotheosis, according to the principle of propriety, will have no other limits than divinity itself." (p. 22)

After analytically dismembering the Marian phenomenon into its constituent parts and examining and assaying their properties, Prof. Miegge historically reconstructs in a synthetic pattern the main trends of Marian development. This he classifies in eight exhaustive and competent chapters, ranging from the basic theme of "Mary in the Gospel" to "The Compassionate Mother" and "The Co-Redemptress." The eight chapters form a comprehensive and clearly elaborated exposition of mariology and are followed by well-arranged indices of Scripture references and names. The whole work reveals the hallmark of a

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finished scholar, whose theological thinking has been refined by the challenge of teaching in the very heart of the Roman Catholic stronghold.

ON THE OTHER HAND, one would be utterly wrong to classify Miegge's book as a mere work of information or an arid compilation. The book contains and conveys a powerful message to a world which seems to have forgotten it. It proclaims aloud the mercy and grace that is to be found in Christ Jesus and warns against the progressive (or, better, retrogressive) humanizing and laicizing of Christianity that is implicit in the mariological phenomenon.

The religion of humanity that finds its most glamorous and popular expression in the Marian cult has also other, though less known, manifestations within the Roman Catholic province. The rethinking of Thomism in humanistic terms and the tendency to interpret the dogma of incarnation as a glorification of human nature

(embryonically in Maritain, and more clearly in contemporary French Catholic thought) speak for the obliteration of Christ as the motive and emotive center of the *lex orandi et credendi* (law of prayer and believing) of contemporary Catholicism. It is regrettable that historical Catholicism transformed the pristine evangelical message of free salvation into a strictly juridical and judicial system (in the legal tradition of the *jus romanum*), where nothing could be condoned but everything was to be bought and paid for at a price or a penalty.

Consequently, the meek and merciful Christ has become for the Catholic the awesome Lord of the beyond and the frightening Judge of the Final Judgment. Indeed, a Christ such as the one depicted on the ceiling of the Sistine Chapel, with His arm raised as if to curse and condemn the reprobate, hardly retains any resemblance to the One who wanted the children to come to Him and who wept on a friend's grave. Such a distortion of the true features of

the Saviour can hardly contain any affectional appeal.

The rediscovery of the mercy of God in Christ, which is the fundamental theme of Reformation and the leitmotiv of Luther's thought, could have prevented the psychological transfer of attributes from Christ to Mary that after the Council of Trent resulted in her role as "the compassionate mother," the one who tempers the inexorability of her Son's faultless justice. Only those who, like Martin Luther, have actually lived to experience the bondage of such a juridical distortion of a message that originally was exultant and full of joy, can adequately understand how fear of sin and God's judgment struck terror in the young Martin's heart, and why he dared to add the word "alone" to the famous passage of Romans.

This emphatic reaffirmation of the full sufficiency of the Grace which is in Christ Jesus forms the gist of this book, which is undoubtedly one of the best we have read on the subject of mariology.

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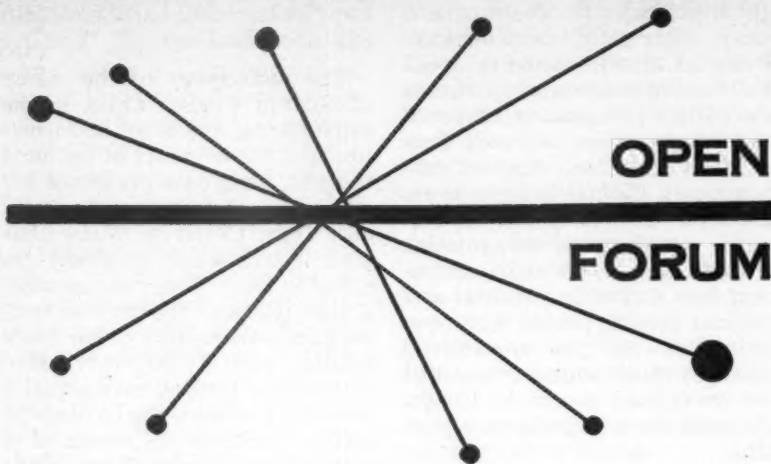
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Kindness and Compromise

Dear Sir:

... You are doing a good work and it is not easy, but I do not like your criticism of our President. He is a God-fearing and God-honoring man and is willing to give his life for our country if need be. He may make a mistake, but his desire is to do his best for our country.

Your criticism in your May 1956 issue is not even kind. I think you owe our President an apology. He is kind to everyone, and I thank the Lord again and again for His mercy in giving us such a splendid Christian for a President.

I work among Catholics in Home Mission work and know that they are trying to make America Roman Catholic. Why not write a kindly letter to our President and show him his mistake?

(Mrs.) PEARL M. FAGAN
Philadelphia, Pennsylvania

Dear Dr. Montañó:

... I can't figure out what is the matter with us. We are just sitting back and letting the Catholics take over. I have been reading Harry S. Truman's daily column in the Los Angeles *Herald Express*. It is so disgusting to read of a "Baptist in the Vatican" ... I just don't see how important Americans like Nixon and Truman can go around visiting shrines and the Pope and pro-

claiming, as did Truman, "There is great freedom of religion in Rome." And I don't think President Eisenhower has taken a very firm stand on it, either, sending Conrad Hilton to the Kelly wedding and a few other things such as that. Why does it have to be this way? The Roman Catholic Church has infiltrated the labor movement and government and even the public schools. What must happen before we wake up? We are not worthy of the name Protestant! ...

I'm predicting that if Eisenhower wins this year, by 1958 we will have a representative in the Vatican ...

(Mrs.) NEAL MORRIS
Alhambra, California

Opposition in Colombia

Dear Dr. Montañó:

We enjoy the CONVERTED CATHOLIC magazine and are encouraged by your bold attitude against the system. We pray that our President will not put Catholics into important positions in the government where they can hinder visas for missionaries to Latin America. Our Christian and Missionary Alliance Church has many missionaries in South America. Word comes from Rev. Robert Searing of Cali, Colombia: "Roman Catholic opposition here is on the upgrade again, resulting in killings, schools closed and other items too numerous to mention." ...

MR. AND MRS. C. B. STOLY
Upland, California

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

Protestants in Peru

Dear Dr. Montañó:

Among the all too common occurrences of these days, the following represents something of many similar experiences in our work in Peru, where several of the places of worship are closed down for the present, by reason of the exercise of power possessed by the Roman Catholic Church in this land of religious liberty! The following is an account from the pen of one of our missionaries there:

"Imagine a very small village very really 'in the back of beyond'—far from any town and difficult of access, where the ground is reclaimed from the virgin jungle as and when needed. It had always been the custom for any who wanted to build to ask the local authorities for a piece of ground, for which a nominal sum was charged. Following this procedure, the group of believers in Barranquita bought a piece of land and worked voluntarily and gladly to put up a house of worship, where they met regularly.

"Then came a visit from the Roman Catholic Bishop, who strongly objected to Protestants having a church there and who was seeking ways and means of hindering the evangelical witness wherever he went. Here he managed to discover a technical flaw in the sale of the land! He immediately tried to set the whole wheels in motion to confiscate the building—all sorts of threats were made, and many unhappy rumours reached us.

"For some time now the little church building has been officially locked by the local authorities under pressure from the Bishop, thus depriving the believers there of the opportunity of meeting together—since it is prohibited by law to hold services in any other than a recognized place of worship. Do join us in prayer that God will show Himself mighty on behalf of that little group of His own in that isolated region,

and that ere long they may be able to reclaim this House of Prayer and meet together in His name."

I am aware that you have many similar instances under your notice, but felt you would wish to have this report also . . .

EBENEZER G. VINE

Philadelphia, Pennsylvania

Wretched Heretics

Dear Dr. Montaña:

You have no doubt seen or heard of the sale of the letter from Pope Gregory XIII to King Charles the Ninth on St. Bartholomew's Day, September 5, 1572. It was printed in part in the New York *Times* of May 29. The Pope said, "We rejoice with you that with the aid of God you have relieved the world of these wretched heretics . . ." The *Times* factually reports that an estimated total of fifty thousand Protestant Huguenots were killed.

Let us imagine, for the first awful moment, that this man . . . was a sincere Roman Catholic, that he believed that all who died without ever embracing Roman Catholicism would go to Hell, that Hell was the only place for those who rejected the church founded on St. Peter.

Then follow logically that this sincere Roman Catholic condemned these estimated fifty thousand people to death, to a glorious martyr's crown, because they were not Roman Catholics, and for no other reason . . . and that they went out of this world, unshriven, with their sins unabridged . . . and that he personally sent them to Hell! This from the highest man in that church! And he acting in the best light that he had!

How anyone, then or now, under these circumstances can believe that this is the Church of Christ is beyond any human comprehension. To attempt to explain this away as merely political, as some misguided ones do, is only to demonstrate their utter ignorance, for the church was the only political organization known at that time.

ROBERT A. SMITH

Falls Village, Connecticut

Tolerance in Puerto Rico

Dear Dr. Montaña:

. . . The Roman Catholic Church wants to rule wherever it is. It uses all means possible to impress the people, and seemingly it is being successful. Here in Puerto Rico it cannot persecute the Protestants, but it is invading all the fields through its schools and colleges and even hospitals. Through its priests it is present in all public acts and does not tolerate the presence of Protestant ministers in the same acts. Many priests behave as though they were in Spain or in Colombia. Fortunately, here the Government is sufficiently impartial and acknowledges our rights too, [but] we have to be on watch to avoid their total supremacy.

Nevertheless, we are sad for the fact that in the United States, country of liberty, where there is so much democracy, many Protestants sleep and allow the Roman Church to grow. Let us watch lest we wake up too late when there will be no more remedy and [when] democracy [will be] so destroyed that it will be changed into an autocracy ruled by the Pope from Rome.

At least magazines like the *CONVERTED CATHOLIC* are giving the sound of watch, and perhaps they will wake up those who are sleeping . . .

M. A. VALENTINE, pastor

Presbyterian Church
San Juan, Puerto Rico

American School System

Dear Dr. Montaña:

I fully agree with you about the menace of the Papal Roman church. (I do not like to call it Catholic, because they have no right to this name.) But I feel that you are somewhat in error regarding public schools and democracy.

Public schools are not an original part of the American tradition. We have had them only a little over a hundred years. Originally churches and local communities sponsored their own schools, and they were free from government control. Under that system a papal priest could never have become principal of a school

serving a Protestant community. It is under government control that the Bible has been crowded out of our schools, and that "progressive" education has been fostered—a terrible travesty on education. It is under government control that Communists have wormed their way into the teaching profession, and virtually destroyed the value of education today.

Now tremendous pressure is being brought to extend Federal aid to education, which will soon result in Federal control of our schools, and take them out of the people's hands entirely. All we will have to do with them will be to pay the bills. As a matter of fact, I am sure the [Roman Catholics] would be greatly curbed if we could return to the original *American* school system. That is not to say that we are now able to do so, and I am not advocating such return because I see the obstacles that stand in the way just now, and because I believe God has a different way of dealing with the situation. However, I think it is well to have a right understanding of the principles involved . . .

F. R. ACKLEY

Denver, Colorado

Where Is the Law?

Dear Dr. Montaña:

. . . Although we have laws prohibiting games of chance, several of the local Roman Catholic congregations have "crews" selling, openly in the streets, raffle tickets for automobiles and dwellings, and, paradoxically, many nominal Christians and non-Catholics are buying these chances, thus helping to fill the coffers of the "holy mother church," to our own national peril. Where is the law? [It seems that it] must be in the hands of the Catholic "vote-getters"—who knows?

But it does look somewhat suspicious! Where are the defenders of American freedom? Have they all perished in our World Wars? May God awaken every patriotic, freedom-loving American and quicken us by His Holy Spirit into action *now*, before it may be too late!

JOSEPH G. KOLIN

Cleveland, Ohio

IPSE DIXIT

Michael de la Bedoyere:

"Now the curious and sad thing about it all is that the Worker-Priests were forced by their circumstances to do something for which their training had given them little preparation—something for which Catholics in general have been little trained, namely to give personal witness to Christ within the world.

"According to the degree of our Catholic education and training, whether it be quite elementary or at the highest level necessary for the future priest, we learn much about the Church, its doctrine, its laws, its credentials, above that it is the one true Church. We learn, too, of the vital importance to ourselves and the world of living our lives in accordance with Catholic teaching in spiritual and moral matters. But how much do we learn about bearing witness to Christ in the post-Christian world? If the question comes up at all, are we not on the whole given to understand that in any practical sense we should not attempt to do this? Here the traditional emphasis is on guarding ourselves *against* the dangers and temptations of the world. We must run no risks. We must protect ourselves. We must think of the Church as separate from the world...

"Is not the net result a kind of contradiction which tends to exclude witnessing to Christ in the world? For in their inevitable relations with the world, the clergy accept the prevalent values of the educated, economically sound, middle-classes, the respectable bourgeois values, while in their priestly lives they are concerned

mainly with the Catholic aspect of the divided lives of their flocks. Thus, in their secular lives there is no marked witness to Christ among the people generally and in their pastoral life their witness is largely confined to their own people. And the same paradox applies roughly to the Catholic laity which takes for granted the values of the world and lives its spiritual life within a kind of Catholic enclave.

"... something was demanded in a spectacular degree of a few heroic volunteers [Worker-Priests] for which there has been insufficient training within the modern Church, namely how to bear witness to Christ *within* the world by loving *all* our neighbors and being *one* with them for Christ's sake..." (*The Catholic World*, June 1956)

Rev. G. J. Gustafson, S.S.,

editor of *The Priest*: "Until a few years ago, it was commonly said, 'One cannot make a Protestant of a Mexican.' Unfortunately, and Father Kilday is our witness, this is no longer true.

"... Religion itself no longer occupies the central position in the consciousness of the Mexican poor. The Latin has become much more materialistic... Forced into migratory labor at first out of sheer hardship, more than one Mexican has found it a very pleasant surprise that he could make money by drifting...

"Most of these men are from the Mexican Border States where priests are few and instruction scanty. Not many of them have made their First Communion. Not many of them can even read. They

have little time and less inclination for the practice of their religion.

"At this point one might ask what the Mexican is doing for himself, why doesn't he go to church. Or one might grumble—are we expected to do everything without his cooperation? Not even God does that much! But here is the true picture.

"In places along his migratory route, the Mexican has been made unwelcome in Catholic churches. Father Kilday in his report to the Committee said that this was true particularly in Texas. In other places no interest whatsoever was shown in him and his family by the members of his own church. Even though he were in difficulty or in need or trouble, the Catholics of the community would not come forward to help...

"It is somehow ironic that while we Catholics in North America have, under God, every reason to be proud of our accomplishments, we can also have blind spots that prevent our vision from being Catholic. It is with merited satisfaction that we read each year of the number of new converts received into the Church. Rightfully we refine our techniques. We become more and more convert conscious. We start more and more convert courses in our seminaries. Increasingly we introduce the laity to a participation in this glorious work. 'You, too,' we tell them, 'can win converts.' And they do. But we must not look only on the pleasant side...

"The Protestants are making fearful inroads... The Mexican work seems to them like an answer to prayer... Perhaps they might make a claim by default—'If you don't want them, you can hardly blame us for trying.'" (*The Priest*, May, 1956)

John Sarna



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